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Family Prayers

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PRAYERS FOR FAMILY WORSHIP,

ETC.

PRAYERS

FOR

FAMILY WORSHIP,

WITH A

Dissertation on the Passover

AND THE

DIVINE CONSTITUTION OF THE CHURCH.

BY THE

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THE object of this dissertation on the Passover, is to show its antitypical fulfilment in the Church of CHRIST, as GOD'S family; and also its application to the worship of Christian families, as belonging to the one household of faith. The Scriptures of the Old and New Testament reveal one and the same truth, and cast reciprocal light upon each other, standing as they do, in the same relation as the type to the antitype. The captivity of the children of Israel in Egypt under Pharaoh; their deliverance by the hand of Moses; the institution as the Passover at the Exodus, and its subsequent observance in the

Tabernacle, were shadows of events to be fulfilled in the Church of CHRIST. S. Paul tells us that the
Heb. viii. 5. Heb. ix. 23. Tabernacle and its services were "shadows of heavenly things;" that is, of the constitution and worship of CHRIST'S Church, embodying all her ministries and all her gifts and services. Hence, the solemn reiterated commandment to Moses, to see
Ex. xxv. 9, 40. that every part of his significant ritual was constructed "after the pattern which was showed to him in the mount." A *pattern* implies an *original;*
Eph. iii. 10, 11. and the great original was the eternal purpose of GOD, which He had purposed in CHRIST JESUS before the world was, even the manifestation of Himself unto all principalities and powers in heavenly places, throughout all ages, in and by His Church, the body of CHRIST, the fulness of Him that filleth all in all. The entire ceremonial of the Jewish religion was conformed with scrupulous accuracy to the Divine pattern, and therefore, corresponds to, and is in perfect harmony with, the truth of GOD revealed to us in the New Testament of JESUS CHRIST. This is a point of vital importance, not merely as giving us the full and true meaning of the Jewish types, but also as supplying us for ever with a key to, or a Divine rectifier of, all interpretations of the gospel. No interpretation of

the New Testament can be correct which will not bear comparison with the frame-work of the Mosaic ritual. We have the strongest evidence both from the types of the law, and from the writings of the New Testament, that the Tabernacle erected in the wilderness under Moses, was a type of the Christian Church: consequently, we may say without fear of contradiction, that whatever in the worship and services of the visible Church of CHRIST, does not accord with the pattern or type set forth in the tabernacle, is not the perfect way of the LORD. When His Church is perfected, it will be the very antitype of the tabernacle; and we are forewarned, and assured in the Holy Scriptures, that after no other pattern will GOD work; because it is a revelation of His perfect mind concerning His Church; nothing can be added to or taken from it.

These observations may serve to show how far we have declined and departed from the mind and ways of GOD. Many do not see this. As there were many at our LORD's first advent, who boasted that they were blameless touching the righteousness of the law, so there are many now, who boast as though they fulfilled the gospel of our LORD JESUS CHRIST, while they are as ignorant of it as the Jews were of the law, and walk as contrary to it as the

Jews did to the law, denying it both in word and deed—both in doctrine and practice. If men understood the gospel of our LORD JESUS CHRIST, they would perceive that the Christian Church, so far as respects the condition of the baptized in the midst of the world, has come into a captivity more terrible than that under which the Jews laboured in Egypt. We have fallen from a spiritual into a fleshly state. The Church of CHRIST, which began in the spirit, full of the HOLY GHOST and of faith, has sought to be made perfect by the flesh. Her deliverance also, is as clearly declared in the Scriptures as her captivity; of which deliverance, the institution of the Passover at the Exodus is a type.

So far, indeed, as the shadow of heavenly things given by Moses in the construction and worship of the Tabernacle, has not been fulfilled in CHRIST'S Church, so far has the will of GOD been contravened, His Spirit resisted, and His eternal purpose hindered. In like manner, the worship which we offer to GOD in our families should not be according to our fancy or private judgment, but according to the revealed will of GOD in CHRIST JESUS. In this way alone can we worship Him in spirit and in truth. Both have been alike departed from. But in these last days—in the evening of this dispensation—GOD

calleth us to repentance; He restores the worship of His House; and by opening to us the Scriptures, wherein His good, and acceptable, and perfect will may be seen, shows us also, how each family of His people should worship Him in their respective dwellings—not according to our own ideas, or the imaginations of our own hearts, but intelligently and in faith, i.e. according to His revealed will; for both the *being* and *worship* of God are subjects of Divine *revelation*.

God must be known, in order to be rightly worshipped. The true and acceptable worship of God is that by which His people have been distinguished in all ages. "By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it, he being dead yet speaketh." When Abraham, the father of the faithful, was called out from an idolatrous people, "he builded an altar unto the Lord, who appeared unto him, and called upon the name of the Lord." And when the time came to fulfil the promises made to him, by bringing his seed out of captivity, that which distinguished them from the unbelieving, and preserved them from the judgments of Egypt, was the worship offered unto God in their families.

Gen. iv. 3–5. Heb. xi. 4.

Gen. xii. 7.

The history of the sojourning of the children of Israel in Egypt, commences with the going down of Jacob and his sons into that country, on account of the famine which prevailed in Canaan. The patriarchs, moved with envy, had previously sold Joseph into Egypt, but God in His providence overruled that wicked act for good; for He gave him favour and wisdom in the sight of Pharaoh, who made him governor over Egypt and all his house, and Egypt became a place of refuge unto the people of God for many generations, so that they increased and multiplied greatly. But in process of time, there arose another king in Egypt who knew not Joseph, and his jealousy being stirred by reason of their power and increasing greatness, he mightily oppressed the children of Israel, and cast out their young children, to the end they might not live; and the Israelites sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, and with Isaac, and with Jacob. And God appeared unto Moses, whom He had raised up to deliver them, and spake unto him out of the midst of a bush, burning with fire; and He commanded him to go unto Pharaoh, and to say unto him—"Thus saith the

Gen. xxx. vii. Acts vii. 9, 10.

Ex. i. 8—22.

Ex. ii. 23—26.

Ex. iii. 1—10.

Ex. iv. 22, 23.

LORD, Israel is My son, even My first-born; and I say unto thee, Let My son go, that he may serve Me; and if thou refuse to let him go, behold I will slay thy son, even thy first-born." But Pharaoh hearkened not unto the voice of the LORD; and the divers plagues which GOD brought upon the land in consequence, the mighty signs and wonders, the fearful judgments and merciful deliverances, neither subdued nor convinced him. "And Pharaoh said, Ex. v. 2. Who is the LORD that I should obey His voice to let Israel go? I know not the LORD, neither will I let Israel go." Accordingly, GOD's threatened judg- Ex. xii. 29–30. ment was executed. All the first-born of the Egyptians were slain by the sword of the avenging angel, from the first-born of Pharaoh that sat on his throne, to the first-born of the captive that was in the dungeon; there was not a house in which there was not one dead. The slaying of the first-born showed that judgment rested on the whole nation—the condemnation to which they were all subjected, though all were not cut off, but only the first-born.

It was on this occasion that the Passover was ordained, the institution of which was to be the Ex. xii. 1–28. commencement of a new era to the house of Israel; "the beginning of months, the first month of the year to them." Each family or household, was to

take a lamb,—"*a lamb for an house.*" It was to be a lamb without blemish, of the first year, taken from among the sheep or the goats. It was to be set apart on the tenth day of the month Abib, and kept until the fourteenth day of the same month, when the whole assembly of the congregation of Israel were to kill it in the evening, and to partake of the lamb thus provided for their families, in their respective dwellings. The antitype of this was seen in the sacrifice and death of CHRIST. S. John looking upon JESUS as He walked, said unto two of his disciples, "BEHOLD THE LAMB OF GOD!" And S. Paul tells us, that through the Eternal Spirit, He offered Himself without spot unto GOD, and the sprinkling of His blood on our hearts by faith, cleanseth the conscience from dead works to serve the living GOD. When the period of His sufferings drew near, the high Priest in his official capacity prophesied that JESUS should die for that nation, and not for that nation only, but also that He should gather together in one the children of GOD that were scattered abroad.

S. John i. 36. Heb. ix. 14.

S. John xi. 49—52.

And when the time came that He should be received up, JESUS, who ever waited upon His FATHER that He might do His will, stedfastly set His face to go to Jerusalem. Six days before the Passover

S. Luke ix. 51.

He came to Bethany, and the day following He entered the Holy City, that He might be present to keep the Passover with His disciples before He suffered. When they told Him that certain Greeks, who came up to worship at the feast, desired to see Him; He answered them saying, "The hour is come, that the Son of Man must be glorified." And by a striking similitude, He set before them, that grace of eternal life which should come upon them through His death and resurrection. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." The seed sown in the earth bringeth forth of its kind; but it must first die —that which is sown doth not rise unless it die— the eternal life of which we partake is through our union with the risen CHRIST. And as many as are baptized into Him are baptized into His death, that like as CHRIST was raised up from the dead by the glory of the FATHER, so we also should walk in newness of life. It is not the life of the first Adam, but the life of CHRIST the second Adam which we are to manifest. Therefore our LORD said unto His disciples, "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man will serve Me, let

S. John xii. 1.
S. John xii. 12, 15.
S. John 12—21.
S. John xii. 24.
S. John xii. 25, 26.

him follow Me, and where I am there shall My servant be: if any man will serve Me, him will My FATHER honour." We cannot be in the likeness of His resurrection, unless we are crucified and buried with Him; we cannot live His life, unless we are seated with Him in the Heavenlies; but if we are filled with the HOLY GHOST, then shall we, according to our measure, know the fellowship of CHRIST'S sufferings, and be made conformable unto His death. And what an example has He not set us! "Now is My soul troubled; and what shall I say? FATHER, save Me from this hour: but for this cause came I unto this hour. FATHER, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." By this voice from heaven, which had been before heard at His Baptism, and on the mount of Transfiguration, did the FATHER bear witness unto His beloved SON, that those who heard it might believe on Him to life eternal, as JESUS said, "This voice came not because of Me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up, will draw all men unto Me. This He said signifying what death He should die."

S. John xii. 27, 28.

S. Matt. iii. 16, 17.

S. Matt. xvii. 1—5.

S. John xii. 30—33.

At the time of the celebration of the Passover

S. Matt. xxvi. 17—44.

JESUS sat down and the twelve Apostles with Him; when He had partaken thereof, He instituted the Sacrament of His own most precious body and blood; and retiring with three of His disciples to the garden of Gethsemane, He went forward a little and fell on His face, and prayed that if it were possible the cup might pass from Him; and being in an agony He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground. The prayer was three times offered with the most perfect and entire resignation to the will of GOD,—"nevertheless, not My will but Thine be done." What depths of suffering and of love were here exhibited! Here was something which the law could not reveal, and but faintly prefigured; something which the eye had not seen nor the ear heard, neither had entered into the heart of man to conceive; what even His own disciples could not apprehend till it was revealed unto them by the HOLY GHOST sent down from heaven. The sinless Lamb of GOD must die the death of the accursed, and suffer without the gate! It was, perhaps, the perception of this, the knowledge of the condemnation of our sin which lay upon Him, and which He must endure, that caused His agony in the garden, and produced the bloody sweat! The gloom and

S. Mark xiv. 12—41.

S. Luke xxii. 1—44.

darkness which came over all the land from the sixth until the ninth hour, were expressive of the inward sufferings, and inconceivable anguish which JESUS was undergoing; enduring, as He did, the desertion of His FATHER! That was the cup which was given Him to drink,—the cup which could not pass from Him! Accordingly we read, that "about the ninth hour, JESUS cried with a loud voice, Eli, Eli, lama sabachthani? that is to say, My GOD, My GOD, Why hast Thou forsaken Me? What love was here manifested! What righteousness! What holiness! What condemnation of sin! And how great the mystery! He who is One with the FATHER, perfect GOD, is forsaken of GOD. He who is the Head of all Creation, dies. He, by, and for, and in Whom all things consist, gives up the ghost. His body is laid in the sepulchre and His soul descends into hades. But this was the path of life, and life came through death. GOD did not leave His soul in hell, neither did He suffer His Holy One to see corruption. He was raised up from the dead by the glory of the FATHER. The same body which was buried was raised again—the same body indeed—but how gloriously changed! It was sown a natural body, it was raised a spiritual body. And we who feed upon Him by faith are a kind of first-fruits of His

S. Matt. xxvii. 45, 46.

Col. i. 16, 17.

1 S. Pet. iii. 18, 19.

Acts ii. 25–28.

creatures, the first-fruits unto GOD and the Lamb; partakers of His resurrection, one with Him who sitteth in the Heavenlies; and because we are partakers of His Spirit we are called to follow Him, and to live His life; every seed bringeth forth after its kind, and the wheat are the children of the kingdom, being the children of the resurrection. S. Matt. xiii. 38.

The antitypical fulfilment of the Paschal Lamb in the sacrifice and death of CHRIST, was expressly declared by our LORD, when He partook thereof with His disciples, in the same night that He delivered Himself up to be slain, saying, "With desire have I desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of GOD. And He took the cup, and gave thanks, and said, Take this, and divide it amongst yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of GOD shall come. And He took bread, and gave thanks, and brake it; and gave unto them, saying, This is My body, which is given for you: this do in remembrance of Me. Likewise also the cup, after supper, saying, This cup is the New Testament in My blood, which is shed for you." The Passover was to be fulfilled in "the kingdom of GOD," which in a spiritual and S. Luke xxii. 15—20.

mystical sense, truly came on the day of Pentecost, when the Church was constituted in the HOLY GHOST. From that time forth, the Church fed upon CHRIST our Passover, even upon His most precious body and blood, given unto them, by the HOLY GHOST sent down from heaven. They partook thereof in the Sacrament of the LORD'S Supper; not with the old leaven, but with the unleavened bread of sincerity and truth: for the old things had passed
1 Cor. x. 16. away, and all things were become new. The bread which we break, it is the communion of the body of CHRIST; the cup of blessing which we bless, it is the communion of the blood of CHRIST. But there remaineth yet a further fulfilment; we still pray, "Thy kingdom come:" for now it is seen only in a *Mystery*, the time cometh when it shall be manifested, when it shall be seen in its fulness and glory, when the disciples of CHRIST shall eat and drink with Him in His kingdom of
Gen. xiv. 18. Heb. vi. 20; and vii. Zech. vi. 13. glory; and He shall be seen as the true Melchisedec, the Priest of the most high GOD, sitting upon His throne, and ruling in righteousness. The antitypical fulfilment of the Passover, therefore, carries us beyond this dispensation, into that of the glorious manifestation of His kingdom.

The manner of disposing of the sacrificed victim

and of its blood, is also recorded for our edification and comfort, that we through faith and patience of the Scripture might have hope. The Israelites were Ex. xii. to take the blood of the Lamb, and strike it upon the two side-posts of the houses wherein they should eat it. They were to eat the flesh in the same night roast with fire, with unleavened bread and with bitter herbs. Nothing was to be left of it until the morning, and that which remained of it until the morning, they were to burn with fire. They were to eat of it with their loins girded, their shoes on their feet, and their staff in their hand: and they were to eat it in haste, as the LORD'S Passover. By observing this ordinance they should escape the judgment of Egypt: For GOD said to them, "The blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

Moses having received this commandment from the LORD, called for all the Elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel

and the two side-posts with the blood that is in the bason; and none of you shall go out of the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And so it came to pass, according to the word of the LORD. For in that fearful night, when He executed judgment upon Egypt and smote all the first-born in the land, the children of Israel were preserved, not one of them died. At that time also they were delivered from the power of Egypt. The LORD brought the chil-
Heb. xi. 29. dren of Israel out of Egypt by their armies. He led them through the Red Sea on foot as on dry land, which the Egyptians assaying to do, were drowned: they sank like a stone in the mighty waters; and in the morning the children of Israel beheld the
Ex. xv. Egyptians dead upon the sea shore. "Then sang Moses and the children of Israel this song unto the LORD, and spake, saying:—

"I will sing unto the LORD, for He hath triumphed gloriously:
The horse and his rider hath He thrown into the sea.
The LORD is my strength and song:
He is become my salvation:

He is my GOD, and I will prepare Him an habitation;
My father's GOD, and I will exalt Him.
The LORD is a man of war:
JEHOVAH is His name.
Pharaoh's chariots and his host hath He cast into the sea:
His chosen captains are drowned in the Red Sea.
The depths have covered them:
They sank into the bottom as a stone.
Thy right hand, O LORD, is become glorious in power:
Thy right hand, O LORD, hath dashed in pieces the enemy.
And in the greatness of Thine excellence:
Thou hast overthrown them that rose up against me.
Thou sentest forth Thy wrath:
Which consumed them as stubble.
And with the blast of Thy nostrils:
The waters were gathered together:
The floods stood upright as an heap:
And the depths were congealed in the heart of the sea.
The enemy said, I will pursue:
I will overtake, I will divide the spoil;
My lust shall be satisfied upon them:
I will draw my sword, my hand shall destroy them.
Thou didst blow with Thy wind, the sea covered them:
They sank as lead in the mighty waters.
Who is like unto Thee, O LORD:
Among the gods?
Who is like unto Thee, O LORD:
Glorious in holiness, fearful in praises, doing wonders?
Thou stretchedst out Thy right hand:
The earth swallowed them.
Thou in Thy mercy hast led forth:

The people which Thou hast redeemed:
Thou hast guided them in Thy strength:
Unto Thy holy habitation.
The people shall hear, and be afraid:
Sorrow shall take hold upon the inhabitants of Palestina.
The dukes of Edom shall be amazed:
Trembling shall take hold upon the mighty men of Moab.
All the inhabitants of Canaan shall melt away:
Fear and dread shall fall upon them:
By the greatness of Thine arm:
They shall be as still as a stone;
Till Thy people pass over, O LORD;
Till the people pass over, which Thou hast purchased.
Thou shalt bring them in, and plant them:
In the mountain of Thine inheritance,
In the place, O LORD, which Thou hast made for them to dwell in:
In the sanctuary, O LORD, which Thy hands have established.
The LORD shall reign:
For ever and ever.
Sing ye to the LORD, for He hath triumphed gloriously:
The horse and his rider hath He thrown into the sea."

The Ordinance of the Passover would also teach the children of Israel that they were delivered entirely through the grace and mercy of GOD. The Psalmist relating the goodness and mercy of the LORD towards them, says, "For why? He remembered His holy covenant and Abraham His servant." The children of Israel escaped the judgment

Psa. cv. 41.

of Egypt by an institution of GOD: it did not originate with them: GOD ordained it; and He appointed it for their *ransom*—their *redemption*. They were, in fact, rescued from merited judgment, by the blood of a spotless lamb, the blood was their atonement, their deliverance. Their dwellings were passed over, because the blood of the covenant was seen upon their lintels and door-posts. The sacrificed victim on which they all fed, showed that they were worthy of death, that the sentence of death lay upon them, and that the life of their first-born, who should survive the judgment, and be alive after the keeping of the Passover, was a redeemed life, a life by means of death.

Moreover, as the slaying of the first-born of the Egyptians, indicated the judgment of the whole nation, so the preservation of the first-born of the Israelites by means of the Paschal lamb, was a token that all Israel should be saved. And therefore GOD claimed not only the first-born, but all Israel, as His redeemed people, and chose them unto Himself as His own peculiar inheritance; and He called not a part of them, but the whole Hebrew nation, His first-born, "Israel is My son, even My first-born."

The antitype of this is to be seen in the Church

Heb. xii. 23. of CHRIST, "Ye are come unto the general assembly and Church of the first-born, which are written in
1 S. Pet. i. 18, 19. heaven." "Ye are redeemed by the most precious blood of CHRIST, as of a lamb without blemish and without spot." The Church of CHRIST is GOD's son, even His first-born, in a higher sense than Israel of old were, inasmuch as we are of that heavenly constitution of which their's was a shadow only. We, by the HOLY GHOST, are united to, and made
Col. i. 15. one with Him, "Who is the first-born of every creature," the true SON of GOD, on whom judgment not only lay, but came—who was cut off out of the land of the living, and who is alive again, and liveth for evermore; and the life which we possess through Him is not a spared life, not the life of the first Adam, not the old or natural life, but a new life, a divine life. By His death and resurrection the house of bondage has been broken up, and the kingdom of Satan spoiled, and we have been translated into the kingdom of GOD's dear SON, and begotten again unto a lively hope; therefore should we gird up the loins of our mind, and be like unto Israel in the night of the Exodus, leaning on the
Ex. xii. 11. Ps. xxiii. 4. staff of GOD, our feet shod with the preparation of the Gospel of peace, waiting for the adoption, to wit —the redemption of the body.

Until the time of Moses, the Patriarchs worshipped God in their families alone. But when they were to be gathered together to worship God, not only in their dwellings, but as a Church-nation, collectively and unitedly as One Body, a new form of worship was given them, which could not be offered in their dwellings, but in the Tabernacle alone; the services of which were, as we have already shown, shadows of heavenly things, typical of the worship of the Church of Christ.

Deut. xvi. 1—8.

Heb. viii. 5; x. 1.

The Passover, instituted at the time of the Exodus, was afterwards kept as one of the yearly feasts; and the lamb which the head of each family provided for that occasion, was brought by him on behalf of the household which he represented, into the court of the Tabernacle, and there slain, and the blood, which according to the original institution, was sprinkled on the door-post and lintel of each dwelling, was now sprinkled on the altar or poured out at the bottom of the altar, the fat and inwards were burned on the altar of burnt-offering; and the residue was roasted with fire, and wholly eaten the same evening in the dwelling of the household of him who presented it; or if any part of it remained unconsumed, it was burned with fire before the morning; the whole nation being for the purpose

Levit. xxiii. 4—44; Num. xxviii. 16.

2 Chron. xxxv. 1—16.

of this rite, divided into companies, each forming one household.

These distinct households or companies, comprising as they did, the elect Hebrew nation under Moses, aptly represent the single or particular congregations of the one Catholic Church of CHRIST on earth, as they existed under the Apostleship at the beginning; according to the light we obtain respecting their order and constitution in the Acts of the Apostles, and the Catholic epistles, and especially in the prefatory visions to the epistles to the seven
Rev. i. Churches of Asia; where the Son of Man is seen walking in the midst of the seven golden candlesticks; which are declared to be the seven Churches; while the stars seen in the right hand of the LORD, are said to be the angels of the seven Churches. These seven Churches were no doubt used to represent the universal Church, i.e. the one Church of CHRIST, divided into particular Churches, having their respective angels, and fulness of ministry under the Apostleship, headed up in CHRIST JESUS our LORD, the great High Priest of our profession. The act, therefore, of the head of each family or household of Israel in going up to the court of the Tabernacle with the Paschal Lamb, and slaying it at the altar, represents the corporate act of particular

Churches by their presiding angels in the celebration of the Holy Eucharist, showing also the unity of the Church; as the Apostle said, "We being many are one body and one bread, for we are all partakers of that one bread." The blood of the lamb also, shed in the court at the one altar, and sprinkled upon the door-post and lintel of each house, signifies the interest which all the Churches should feel in the one common sacrifice, their allegiance to the One Head, and their union with the one Church. The Church being thus constituted, the body of CHRIST was discerned, and His commission acknowledged, who is both our sacrifice and our High Priest, in the unity of the One, Holy, Catholic, and Apostolic Church. As long as the Church of CHRIST on earth so remained, the spiritual reality expressed in the type by the consuming of the Lamb in the house, every inmate partaking thereof, was doubtless realized in the fellowship of each particular Church, and in the individual members thereof, each participating in the blessings derived from the One SAVIOUR, and bestowed in the one universal Church. The sin of schism is also set forth and condemned in this typical history by the command given concerning the consumption of the sacrifice, viz. that it should be consumed *within* the house. The viola-

1 Cor. x. 17.

tion of this command has been the fruitful source of every evil. And if we view the sin of schism in the light of the Holy Scriptures, we shall not think lightly of the conduct of those who wilfully and unlawfully forsake the communion of the particular Church to which they belong as members. S. Cyprian says, "Do you suppose that any one can stand and live, who withdraws from the Church and forms himself a new house and a different dwelling? The sacrament of the Passover requires this, in the law of Exodus, that the Lamb which is slain for a figure of CHRIST, should be eaten in one house."

The sacrifice of the Paschal Lamb in the night of the Exodus of the children of Israel, the feast of unleavened bread consequent thereupon, including the feast of first fruits or wave-sheaf on the third day, or morning after the sabbath, are typical of the death and resurrection of CHRIST. The same Apostle who says, "CHRIST our Passover is sacrificed for us," says also, "Now is CHRIST risen from the dead, and become the first fruits of them that slept." It is equally clear that the feast of first fruits of wheat harvest relates to a corresponding period *after* His resurrection, and was fulfilled at Pentecost in the gift of the HOLY GHOST, to which S. Paul refers in his epistle to the Romans, saying,

Levit. xxiii. 11.

"We, who have received the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of the body." These events are still celebrated by us in the yearly services of the Church, viz. on Good Friday, Easter Sunday, and Whit-Sunday. But the feast of Tabernacles associated with the two preceding feasts, has had no fulfilment as yet; which indicates that the two former in their entireness, in relation to the events connected with them, have yet to receive their complete fulfilment, that is to say, the events commemorated by us in the festivals of the Christian Church, are not the complete fulfilment of the prophetic meaning of the corresponding events in Jewish history. The Scriptures plainly show, that the deliverance out of Egypt is prophetical of some great deliverance to be wrought hereafter for the Jews themselves; while the other feasts, and the day of atonement, are constantly alluded to, as containing types of what shall befall Israel in the last days. We read for instance, that a time is coming, "When the LORD shall set His hand a *second* time to recover the remnant of His people," when "He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth;" when He shall utterly destroy the

Isa. xi.

tongue of the Egyptian sea; and shall shake His hand over the river (Euphrates) and shall smite it in the seven streams, and make men go over dry-shod; when there shall be an highway for the remnant of His people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. Of this time the prophet Jeremiah also writes: "Therefore, behold the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, the LORD liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." And again it is written; "It shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem." These passages evidently point to a deliverance hereafter to be accomplished for the children of Israel, in the land of their dispersion, previously, and in order to their restoration.

Jer. xxiii. 7, 8.

Isa. xxvii. 13.

It is equally clear, from the word of GOD, that the prophecies concerning Israel, must have a spirit-

ual fulfilment in the Christian Church before they can be accomplished in the Jews. Israel cannot be restored till "the fulness of the Gentiles be come in"—till the Church of CHRIST be perfected. That, therefore, in which we are particularly concerned, is the prophetic narrative of the Passover in relation to the Christian Church. Rom. xi. 25.

Whilst, therefore, the sacrifice of the Paschal Lamb, which we celebrate, relates primarily, and especially, as we have seen, to the sacrifice and death of CHRIST, of whose body and blood we partake in the sacrament of the LORD's Supper—it still directs us to things yet to come. In other words, while the Holy Eucharist corresponds with, and embraces, antitypically, all the sacrifices before offered, and among them, the sacrifice of the Passover, there are events connected with the history of the Passover, which show a further fulfilment in the end of this age, when "the mystery of GOD" in relation to CHRIST's Church shall be finished; and the true seed of Abraham be delivered from their spiritual captivity, and attain unto the redemption of the purchased possession, unto the praise and glory of GOD.

In further applying the prophetic history of Israel to the Christian Church, we may observe, in the

first place, that the circumstances recorded in connexion with the Passover, indicate an antitypical deliverance from the spiritual captivity and bondage, into which GOD's baptized people have come. The deliverance of Israel from Egyptian bondage, is interpreted by the Scripture itself, as a type of deliverance and salvation. Egypt is used in Holy Scripture as a symbol of the flesh, or of a people in a fleshly condition, and of the power and wisdom of the world. S. Paul, even in that early period of the Christian age, in which he wrote his epistle to the Church in Galatia, complains, that having begun in the Spirit they should seek to be made perfect by the flesh. In writing to the Church at Corinth, he could not speak unto them as spiritual, but as carnal. This declension of the baptized from their spiritual standing in CHRIST, is referred to in all the Apostolic epistles, in which the Church is admonished of "an evil heart of unbelief in departing from the living GOD," and of coming under the dominion of this world, even under the law of sin, and of the flesh; some already having turned from the holy commandment delivered unto them, being sensual, having not the Spirit. And the apostate condition of Christendom is likened in the book of the Revelation, to Babylon, Sodom, and *Egypt*.

Ps. lxviii. 31.

Isa. xix.

Gal. iii.

1 Cor. ii.

Heb. iii. 12.

2 S. Pet. ii. 20—21.

S. Jude, 3—5, 19.

Rev. xi. 8.

The Passover, therefore, as a prophetic type, applies to some event, in the course of which the Church is brought up from mystical Egypt, that worldly condition, into which the visible Church has fallen, in forsaking her true, spiritual, and heavenly standing, and under which she is oppressed and bowed down; when she shall come up out of Egypt by the word of the LORD, and His people shall know His name, and that it is He who doth speak; and all the ends of the earth shall see the salvation of our GOD. Isa. lii. 1—10.

As GOD brought up His people Israel out of Egypt, so will He deliver His Church, His first-born in the Spirit, from the bondage of the flesh; and that prophecy must be spiritually fulfilled in CHRIST mystical, as it was literally fulfilled in CHRIST personal. "Out of Egypt have I called My SON." "O Israel, thou hast destroyed thyself; but in Me is thine help. I will be thy King; where is any other that can save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes?" And the LORD thus pleadeth with His people in the words of the same prophecy, "O Israel, return unto the LORD thy GOD, for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD; say unto Him, Take away all iniquity, and Hosea xi. 1; xiii. 9, 10. Hosea xiv. 1—3.

receive us graciously; so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses; neither will we say any more to the works of our hands, Ye are our gods: for in Thee the fatherless findeth mercy." He seeketh to prepare their hearts to pray, and to put words into their mouths; and that He may effectually prevail with them, He heapeth blessings and promises upon them: "I will heal their back-sliding, I will love them freely: for Mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the vine of Lebanon. Ephraim shall say, What have I any more to do with idols? I have heard Him and observed Him: I am like a green fir-tree. From Me is thy fruit found." And, finally, our attention is called to this prophecy, in similar language to that of the 107th Psalm, which treats of the same subject; that we may understand the lovingkindness of the LORD, desire what He does, and love what He promises—not hinderers of, or opposers to, but fellow-workers

Hosea xiv. 4—8.

with Him in the redemption of His Church. "Who is wise, and he shall understand these things; prudent, and he shall know them; for the ways of the LORD are right, and the just shall walk in them; but the transgressors shall fall therein." Compare Ps. cvii. 43, with Hosea xiv. 9.

Secondly, it was in the *evening*, at the going down of the sun, that the Passover was kept, in assurance of coming redemption; at a time of great darkness and tribulation to the Egyptians, but of confidence and of rejoicing hope to the Israelites. And now, in these days, when the shadows of the evening of this dispensation are closing in upon the world, and GOD'S judgments are manifested, and distress of nations with perplexity, is causing men's hearts to fail, for looking after those things which are coming on the earth, the children of GOD are filled with the hope of glory, lifting up their heads with joy, because their redemption draweth nigh.

Thirdly, the consuming of the Paschal lambs, in the respective households of the Israelites, under the immediate guidance and direction of Moses, preparatory to the Exodus, and final triumph over Pharaoh and his host, points in like manner to the means which GOD will use in delivering the Christian Church from the spiritual captivity and dominion of the flesh and of the world, under which she

has laboured and groaned, and in bringing her into her heavenly inheritance, giving her to realize again, and to manifest in the sight of all men, her true spiritual character,—her true constitution in the HOLY GHOST, and her purity, liberty, and peace, in our LORD JESUS CHRIST.

These particulars of the Passover, in their prophetic aspect, show that the redemption of the Church, to be effected in the evening of this age, will be connected with the gathering of GOD's elect people into one communion and fellowship, under the direction and guidance of the LORD in His ordinance of rule, or revived Apostleship; and all the singular or particular Churches, being in obedience to the LORD, under their respective Bishops or heads, each distinct from the rest, will form with them one people of GOD, just as the Israelites in the eve of the Exodus, were gathered each into his own family. And thus will the Church of CHRIST, in coming forth from under the power to which she has been subject, *manifest* Her essential Unity. She will be seen to be One, Holy, Catholic, and Apostolic, according to the designation given Her in the New Testament of JESUS CHRIST. "That they all may be one, as Thou, FATHER, art in Me, and I in Thee, that they also may be one in Us; that the

S. John xvii. 21—23.

world may believe that Thou hast sent Me. And the glory which Thou gavest Me, I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one: and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." "There is One Body, and One Spirit, even as ye are called in the one hope of your calling; one LORD, one faith, one baptism, one GOD and FATHER of all, which is above all, in all, and through all." Eph. iv. 4–6.

Whilst the Passover has especial relation to, and will have its *fulfilment* in the Church of CHRIST, THE WHOLE FAMILY OF GOD named after Him; it has also a special *application* to the worship of each family in that Communion. And as the Unity of the Church will be seen, by each particular Church, walking in obedience to the LORD in His ordinances, so there will be, in course, in every family and household of GOD's people, and in each individual member, the same faith and hope; the same holy rule and obedience; the minding of the same thing, and the carrying out of the same principles. The worship of each family in its respective dwelling, will be of the same character,—spiritual, heavenly. Being cleansed through faith in the shed blood of Eph. iii. 15.

CHRIST, and filled with His Spirit, they will feed by faith upon the Lamb with thanksgiving, waiting patiently for the day of eternal redemption, and looking for our LORD JESUS CHRIST, to be manifested in that Divine constitution of which they are members.

Malachi iii. 1.
Eph. ii. 19–22.
Philip. iii. 20, 21.

The command, that "none of it should remain until the morning, and that which remained should be consumed with fire," shows that when the prophetic type of the Passover is fulfilled in the Christian Church, at the end of the age, "*the mystery of* CHRIST *shall be finished.*" No one being allowed to "go out of his house until the morning," shows that there is no safety or protection save under HEADSHIP. As the LORD must be acknowledged in the ordinances of His Church, so must He be acknowledged in the family ordinance, each member being obedient and subject to its head *in the* LORD. It may be well to remark here, that the latter, viz. the family ordinance, belongs to the *natural* condition of man before the constitution of CHRIST'S Church, whilst the former is spiritual and exists solely *in* CHRIST. Nevertheless the family ordinance among Christians has a higher sanctity, through their relation to CHRIST, and their obligation to fulfil their duties on Christian principles.

Rev. x. 7.

Hence the exhortation of the Apostle, "Wives, submit yourselves unto your own husbands, as it is fit *in the* LORD, and as *unto the* LORD. For the husband is the head of the wife, even as CHRIST is head of the Church: and He is the Saviour of the body. Therefore, as the Church is subject unto CHRIST, so let the wives be to their own husbands in everything." Husbands are called to love their wives, after the example of CHRIST, who loved the Church and gave Himself for it, that He might sanctify and cleanse it by the washing of water by the word. Children are commanded to obey their parents "*in the* LORD;" and servants to fulfil their duties "*as unto* CHRIST," with good will doing service, as to the LORD, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the LORD, whether he be bond or free. That there is a distinction, however, between the ordinance of the family and that of the Church, may be seen in the contradiction which may exist in their respective claims. Those of natural relationship may be so opposed to CHRIST and His Church, that men may be called, as in the days of our LORD, to forsake father and mother, wife and children, brethren and sisters, if they would abide faithful to CHRIST. And the day is coming, when in many

Col. iii. 18. Eph. v. 22—25.

Eph. vi. 2. 5—8.

S. Luke xiv. 26.

instances there will be an eternal separation between the members of families—from the bed, from the house, and from the field, some will be taken and others left,—those who are *one in the* LORD will be translated, those who are *not* one in Him will be left behind!

The *unleavened* bread also, of which alone they were to partake, shows that the Church, being delivered from her spiritual captivity, and carnal state, shall be an unleavened body, free from all admixture of evil,—not of the world, even as CHRIST was not of it,—and entirely devoted to GOD. "He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Hence the Apostolic exhortation, "I beseech you, therefore, brethren, by the mercies of GOD, that ye present your bodies a living sacrifice, holy, acceptable unto GOD, which is your reasonable service." As no leaven was permitted to remain in the houses of the Israelites during the feast of the Passover, so the Church of CHRIST must be throughly cleansed from all sin and wickedness. "Know ye not," saith the Apostle, "that a little leaven leaveneth the whole lump. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even

Rom. xii. 1, 2.

1 Cor. v. 7, 8.

CHRIST our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

The "bitter herbs," on which the Israelites fed when they partook of the Paschal Lamb, point, not only, to that contrition for sin, and affliction of soul, occasioned by the contemplation of the crucifixion of CHRIST, but to that confession of the Church of CHRIST, which shall be made, when His baptized people shall be led to see, how grievously they have declined from the mind and ways of GOD. As the prophetic history noticed in connexion with the Passover, is premonitory of a condition of apostacy and failure from grace, so the "bitter herbs" partaken of at the Passover, as clearly foreshow a day of bitter sorrow and repentance for sin, when the Church, through the tender mercy of GOD, shall be absolved from her offences; when returning to her first love, and being no longer a divided, but an united people, and apprehending the purpose of GOD in CHRIST JESUS, she shall look upon Him whom she has pierced, and mourn for Him, as one that mourneth for his only *son*, and shall be in bitterness for Him, as one that is in bitterness for his *first-born*. And bearing a faithful witness unto CHRIST, and

Zech. xii. 10.

condemning the world by her righteousness, she shall have sympathy with Him in His sorrows, and know the fellowship of His sufferings.

Although the Israelites had long sojourned in Egypt, their bondage was not severely felt till the time of the end; so now, in these last days, the Church is made to feel her captivity, and to cry unto GOD for His help and mercy. That supremacy in spiritual things which the civil power obtained over the visible Church at an early period of her history, has been used, in the Providence of GOD, (in the absence of those judges and counsellors which He gave to rule and guide His *whole* Church, till He come,) as a means of defence and blessing, even as the power of Egypt was used of GOD for the good of His people. It is, therefore, the bounden duty of every soul to be subject to that power; and though that supremacy which GOD has permitted may have served His purpose, and the time be near when He shall restore His own ordinance of rule which has so long fallen into abeyance, and which the Imperial authority was an attempt to supply, yet, must men be in obedience to the powers that be, in things ecclesiastical as well as civil, and "they that resist shall receive to themselves damnation." The impatience

of many, and their lack of faith in the purpose of GOD, under their mental discomfiture and oppression, are too evident by their seeking deliverance in Rome. If men, in these days, seek deliverance from any other source than that which the Holy Scriptures point out to us, shall they not increase their troubles? Has not the usurpation of the Pope greatly augmented the spiritual oppression of GOD's people? Has not their captivity been greater under Papal than Imperial rule? And why should men vainly hope to find deliverance from the evil which oppresses them, in the more ancient Churches, whose corruptions and abuses necessitated the Reformation? or in dissenting sects, where secular and carnal influence are more dominant than even in the Church of England? And will not the domination of the people be more destructive of the liberties and interests of the Church than either? Will not the people-prince—the cruel lord and fierce king—the Pharaoh which knew not Joseph—make GOD's people serve with rigour, and cast out their young children, to the end they may not live? In such extremity of suffering and oppression shall not the spiritual Israel cry the more earnestly unto the LORD? and will He not hear them? will He not come down and deliver them?

Dan. ix. 26; viii. 23. Isa. xix. 4.

Some, we are told, are proposing to themselves a sort of free Church, where equals shall be dictating to equals, and all measures shall be carried by a majority of votes; but even if those voting were of no inferior rank to that of Bishops, it can never accomplish the purpose of GOD, but must prove an utter failure, and the end will be worse than the beginning. Many are the reformers in this reforming age, to whom may be applied what is written, "*They return, but not unto Me, saith the* LORD." There were many reforms in Israel of old, by those who spared the chief and original sin, streams of corruption were wiped away, but the fontal source was not dried up. So has it been in the Christian Church. But the use of histories of failure is not to furnish matter for fruitless accusation, but to lead to salutary repentance, and to the adoption, however tardily, of the means of wisdom.

If the Church of CHRIST has fallen from her true spiritual standing as she was constituted by the LORD at the first, in the HOLY GHOST, nothing can effect her deliverance from her fleshly and carnal state, save her returning to *the* LORD, seeking counsel of *Him*, and yielding herself up unto Him, to be reconstituted and formed according to His will. If men would read the past history of the Church in

the light of God's Word, they could scarcely fail to see this.

When the Divine ordinance by which Bishops should be held together, and the universal Church preserved as an united body, ceased to act, through the unwillingness of men to endure its free action, the rule of Bishops and of the Church devolved necessarily upon the civil ruler; the Emperor became, as the Eastern Church has called him in her Liturgy, the ἰσαπόστολος. What God would have done in His way by Apostles, He allowed men to attempt in their way by him whom they accounted a *quasi* Apostle. Bishops being ministers in God's Church of limited jurisdiction, needed the sustentation and guidance of an ecclesiastical ordinance of God of wider extension, upon which should rest not the care of one Church, or of a few, but of "all the churches." When that sustentation and guidance were lost, the first and safest substitute was, perhaps, the protection of Supreme secular power: and no escape from the secular power can bring the longed-for liberty, and rest, and progress to perfection, unto the Church, but that power which shall place it—not in the hands of a Pope, that is of one Bishop usurping it over all the rest of his brethren; not in an aggregate of Bishops forming a Presby-

tery or Synod of equals; not in the multitude of the people, under whom the Church would become the veritable prophet to the beast; in short, not in any position, where rule and power should be seen not descending from above, but rather springing from beneath; but—in the hands of Apostles again given of GOD to the faith of His people, to the prayers of His Church desiring to be ruled by Him alone, and to attain to perfection by "knowing His good, and acceptable, and perfect will."

The difficulties and embarrassments of the Catholic Church are very great, and are daily becoming greater and more perplexing. If ever Divine interposition were needed by the circumstances of His people, it is needed now. No parliamentary enactments, no convocations of the Clergy are sufficient for the crisis: the whole Church is in distress, and the appearance of an instrumentality, by which the whole Church can be acted upon legitimately, is *the need of our days.* An ordinance having authority to speak to all, having a mission from the Head of the Church to His suffering body, and endowed by Him with power to apply this remedy to every part of it, can alone deal with the terrible disease from which "the whole head is sick, and the whole heart faint." Here alone is there hope for the

Church of God; to this, should the desires and prayers of all be directed. God's ear is not heavy, His hand is not shortened. He can restore our judges as at the first, and our counsellors as at the beginning. Let us look for His deliverance, and we shall yet see good days. Let us pray for His hand to be lifted up; and for ourselves, that we may discern and magnify His work, when our eyes shall behold it.

Very few persons appear to be sufficiently impressed with the difficulty of correcting the things which have gone wrong in the Church of God. The reform of civil and ecclesiastical government, are two most difficult tasks.

If the machinery made by men's hands get out of order, none but those able to construct it originally, are allowed to attempt its repair. How much less can God's machinery for the manifestation of Himself in and by His Church, if it be impaired in any of its parts, and clogged in its operation, be repaired by any other hand than His own. Shall we then refer to any but God, for applying a remedy to the damage, which we see the Church has sustained. In Levit. xxvi. 18, 21, 22, 23, 24, 28, when God forewarned Israel of the departure from His ordinances, He said, If ye will not be reformed

by *Me*, I will punish you yet seven times for your sins.

God's Church has a definite constitution, plainly set forth in Holy Scripture; the conditions of that constitution must be respected, if the prosperity of the Church is to be accomplished. According to that constitution, Apostles had the charge of the Universal Church, to teach, rule, and to guide it, under the Lord Jesus Christ. That charge cannot be transferred to Bishops, without damage to the Church; kings and civil rulers cannot succeed to it; the multitude of the faithful cannot sustain it. The Head of the Church can do a work by Apostles, which He cannot adequately perform by Bishops, by Kings, by a Pope, or by a multitude of believers, by a Council of Bishops, or by a Convocation of Clergy. No man, nor all men together, can rule and keep God's Church. No Christian ministers can do it, except they be the ministers divinely appointed, and endowed for that end. There are ministers of various orders in the Church of Christ; each of these has a distinct place and definite work: and ordinarily, and rightly, the Lord will not do by one that which He has purposed to do by another. If the instrumentality by which He acts be dispensed with by men, confusion and weak-

ness must necessarily be the result; and from this confusion and weakness, there can be no recovery, until the LORD'S instrumentality be restored, and the long interrupted action of His grace, and energy of the Spirit of GOD, be thereby brought again into full operation.

All efforts to recover the visible Church out of the desperate condition into which it has been brought, by the loss of Apostles, and by the quenching of the gifts of the HOLY GHOST, otherwise than by seeking from GOD, in penitence, the restoration of what was long ago rejected, and the rekindling of what was quenched, must issue in utter failure. If GOD has appointed *one way* of deliverance for His people, He will negative and frustrate every way but that.

His people of old were delivered from their captivity in Egypt by no schemes or devices of their own, but by a Divine ordinance. When they groaned under their sorrows, they cried unto the LORD, and He heard them, and raised us His servant Moses, and commissioned him to lead forth His people. If Pharaoh had let Israel go with good will that they might serve the LORD, he would have received a reward, but he hardened his heart against GOD and brought down His righteous judgments

upon Egypt, and GOD Himself brought forth His people by the hand of Moses, going before them in a pillar of a cloud by day, and in a pillar of fire by night. So now, the deliverance of GOD's people from their spiritual captivity, symbolized by Pharaoh and Egypt, must be by the LORD in His own appointed ordinances. The completeness of CHRIST's ministries, and the fulness of GOD's Spirit, are needful for deliverance. If the Church in Her captivity will cry unto the LORD, like His people Israel of old in Egypt, or will come before the LORD like the prophet of old in the literal Babylon, with weeping, and fasting, and supplication, confessing her sin, and making intercession for Zion which lieth desolate—then will the LORD turn her captivity—then will the commandment go forth to restore and to rebuild—then those that have sown in tears shall reap in joy. "Zion shall be redeemed with judgment, and her converts with righteousness."

Isaiah xix. 19, 20.

As in the Old, so in the New Testament of JESUS CHRIST, the restoration of the Church is no less clearly spoken of, than her spiritual declension or captivity, and she is bidden during the night of darkness, oppression, and sorrow, to wait upon the LORD, and to take heed unto the sure word of prophecy, until the day dawn and the day-star arise

2 S. Peter i. 19.

in her heart. The unbelieving character of the worldly professors in the last times, is indicated by the LORD in these words, "When the Son of Man cometh shall He find faith in the earth?" The revival of faith, and hope, and love, in a remnant, is set forth in His parables which represent the condition and spirit of the faithful before His second Advent, viz. the parable of the *Widow*, who has found out her bereavement, and prays importunately to be avenged of her adversary. The parable of the Ten Virgins, who with vessels replenished and lights burning go forth to meet the Bridegroom. In the midst of the gloom and sorrow and perplexity of the last times, He anticipates the lifting up of the head and rejoicing of His true followers, who know that their redemption draweth nigh. He speaks of servants who in that time shall long for His coming, as of a woman who, drawing near the time of her delivery, longs and labours for the birth of her child.

S. Luke xviii.

S. Matt. xxv.

S. Luke xxi. 28.

S. John xvi. 20–22.

The writings of the Apostles, (which set forth the almost universal apostacy during the interval from the day of Pentecost to the end of the age,) intimate the awakening unto righteousness and revival of spiritual life and power in a remnant who shall escape the sins and plagues of Egypt, of Babylon,

and of Antichrist. S. Paul points to a deliverance of the people of the LORD in the last times, antitypical of the deliverance of Israel out of the bondage of Egypt: and those who should withstand that deliverance, are called by him the successors, as it were, of Jannes and Jambres. Those who shall escape the doom of the man of sin, are said by the same Apostle to escape by "the obtaining of the glory of our LORD JESUS CHRIST," i.e. by attaining to the fulness of the Gospel, even to as great an experience of its privileges as is possible. In the last days, when ungodliness shall be the mark of the world,—an ungodliness typified by the state of mankind before the deluge in Noah's day,—a remnant of the faithful shall attain to the highest state of perfection, even to that typified by Enoch, who pleased GOD, and was translated without seeing death. That remnant shall please GOD by perfectly believing in JESUS CHRIST the LORD, and fully receiving from Him all that He died to obtain and rose again to bestow; and having pleased GOD perfectly, by perfectly believing in His SON, shall attain unto the honour of being translated without seeing death at His glorious appearing.

2 Tim. iii.

2 Thes. ii. 14.

A revival of GOD's Church in the last time, similar to the awakening of Israel under Elijah; to the

recovering of the remnant out of Babylon, and to the repentance under John the Baptist, is everywhere intimated in the New Testament. That revival the spiritual alone will discern; they will discern its true marks, and glorify GOD for them; the rest will stumble at it, they will judge it by wrong criteria as the unbelieving Jews wrongly judged, and wickedly rejected the LORD Himself.

Miracles are not the distinguishing mark of that revival. Antichrist will venture his claims upon that ground; but the work of the LORD will be known by its whole spirit; by its recovering faith, and hope, and love; by its bearing full and true witness concerning JESUS CHRIST the LORD; by not denying His Name or any part of it; by maintaining a Gospel which shall be as full as the new song of the redeemed in heaven, a Gospel which shall omit neither the Cross, nor the Baptism of the HOLY GHOST, nor the coming kingdom; a Gospel which shall fill memory, and hope, and consciousness, with the past and the future, and the present, concerning the LORD our SAVIOUR.

When the Church of CHRIST on earth declined from her *unity*, from her *holiness*, and from her *hope* of the kingdom; when she failed in her ministries and gifts; when some of the Apostles were taken

away; when evil days had set in, and darker days
2 S. Peter i. were coming, S. Peter, on the eve of his departure, could only commend the Church to the Comforter, which he did with all confidence; knowing that though all men failed, GOD doth not fail, and though He be greatly grieved through the resistance and perverseness of His people, the HOLY GHOST would not forsake His Church, during Her long captivity and worldliness, but would remain with Her till Her perfection. This Apostle therefore in reminding the Church of the glorious revelation of CHRIST'S kingdom, when He was transfigured before them on the holy mount, and of the voice which came to them from the excellent glory, says, "We have a more sure word of prophecy whereunto ye do well that ye take heed," as though he said: "the Holy Spirit Who came down from that 'SON' when He ascended, speaks now with a more sure and effectual voice than we heard that day. Let Him speak to you. Let Him fill the ministers of CHRIST, and cause them to utter the truth. He knows how to deliver, He knows what is coming; He, the faithful guide, shall lead you into all truth and show you things to come. He will raise up all the help you need, and in the needful time. Despise not prophesyings; through Him you will learn the way of

escape from Babylon and from Antichrist. By hearkening to the sure word of prophecy you will learn the way of deliverance." Thus did the dying Apostle shut up the Church to the prophetic voice, as the source from whence light should come, in the time of darkness—as the quarter from whence help should come, in the day of extremest peril and need.

It has been said, Why did not S. Peter, when dying, appoint another Apostle to succeed him? The answer is obvious,—he could not do it. Apostles were not appointed by men, but called by CHRIST. In commending the Church to the Spirit of CHRIST, Who was in the midst of her, he commended her to Him Who could, when He pleased, again call forth and endow Apostles, and all other servants of CHRIST necessary to the perfection of His Church. S. Peter saw the hope deferred; he knew not when it would be realized; he only knew that evil teachers were coming to deceive,—to prevail on Christians to deny the LORD that bought them,—to deny Him as LORD and Master while professing Him to be their SAVIOUR and REDEEMER—to seduce the Church from her high sphere as the angels were seduced from theirs—to make the Church a disbeliever in the coming judgment, and a despiser of the ark of

safety, as the antediluvians despised Noah and his preaching—to bring the Church ultimately to the wickedness of the cities of the plain—to make that which had escaped the world to become entangled in the world again, that which had been washed to return to wallowing in the mire, that which had been purged to return to its vomit again. He saw the scoffers of the last days following the corrupt treachery of men and the seductions of Antichrist, and he could only say to the Church—Hold fast your hope; remember your calling; hearken to the Spirit, Who has yet words to speak to you, and ways of salvation to show unto you.

When God shall stretch forth His hand a second time to perfect His Church, those who harden their hearts against Him, as did Pharaoh, shall be judged for blasphemy against the Holy Ghost. "God shall send them strong delusion to believe a lie, who believe not the truth, but have pleasure in unrighteousness,"—truth and righteousness must be set before them, and be presented to them, before they can reject it. "Who hath resisted His will?" Another Pharaoh shall strive to do it. But His will must be presented to Pharaoh, before he could bring forth such wickedness. "Jannes and Jambres" shall not withstand the systems and traditions of men, but

2 Thess. ii. 11, 12.

2 Tim. iii. 8, 9.

the truth—that which GOD declares to be the truth —therefore it must come before them that their folly may be made manifest. "Those wicked citizens who would not that I should reign over them, bring them forth and slay them before Me." His rule must be presented to them, His gracious will, *in deed*, and not in profession, must have been brought unto them, to provoke this terrible judgment. "I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not." The reality of oneness with Him must be revived; the reality of membership must be shown to men again, that the righteous Judge may be able thus to speak. Antichrist shall deny CHRIST who came in flesh,—who will come in flesh,—therefore the reality of that mystery must be seen in CHRIST's body in the times of Antichrist. Servants of CHRIST,—*His witnesses* indeed must they be, whom the beast shall slay—men filled with the life of GOD as the olive trees,—shining with the truth of the Spirit of CHRIST as the lamps in the holy place. The last persecution shall be for *righteousness'* sake.

S. Matt. xxv. 42, 43.

Rev. xi. 3—12.

To whom then, shall He make known His will? Where shall He appear for the salvation of His

people? From whence shall He utter His voice if not in His Church keeping His ordinances, containing His Spirit, abiding in Him? "THE LORD is in His Holy Temple, let all the earth keep silence before Him." He first *revealed* His purpose to Moses. He afterwards *appeared* to him, and spake to him out of the midst of a bush, burning with fire: and the antitype shall be seen by the Church receiving the grace obtained by CHRIST, bestowed by the FATHER, conveyed by the HOLY GHOST. Blessed are they who shall be accounted worthy to bear witness for the LORD—to stand for Him in these days of gainsaying and blasphemy. And blessed shall they be who shall receive their testimony—who shall truly keep the Passover unto the LORD their GOD, and be brought forth from a fleshly state into the condition of the heavenly, possessing the gift of Eternal life, being baptized with the HOLY GHOST and with fire.

Hab. ii. 20. Mal. iii. 1. Eph. ii. 20–22.

Let us not fail, then, to profit by the instruction which GOD would give us in this prophetic narrative. The children of Israel cried unto GOD in their affliction, and He answered their prayer by sending to them Moses. Pharaoh proposed terms to Israel, but the evils of Israel only increased, until the people followed Moses out of Egypt. Had Pharaoh hearkened

unto Moses, Egypt might have been spared, and the plagues averted. How minute were the instructions which Moses received, what to say to Pharaoh, and what to tell the children of Israel. And if the LORD in these days shall stretch out His hand to deliver His Spiritual Israel out of captivity, there will be no choice left, either to His Church or to the governments of Christendom, but to obey the word of the LORD, or perish as did the Egyptians. And great will be the joy, which the hope of deliverance will occasion to all those who hear the words of the living GOD, and hearken unto His voice; but unto all others, darkness, disappointment, and bitter anguish must come.

If then, we are living in days analogous to those in which Egypt was destroyed; if judgment is setting in upon the world, and the time is come when GOD will deliver His people out of captivity, that they may be prepared for His appearing and kingdom, how important is it that we should know His will, and desire first and above all things the fulfilment of His eternal purpose! Let a sense of our declension from the mind and ways of GOD, humble us before Him, and lead us to true repentance and faith in Him; let there be a renewal of communion between us and GOD, and an entire dedication of

ourselves to His service; let there be true and faithful obedience to Him in all His ordinances, so that there may be in us a preparedness for the redemption which awaits the Church—that we may be of the company of the true Israelites, who shall gain the victory over all the powers of darkness, and sing the song of Moses, the servant of GOD, and the song of the LAMB.

Having seen the antitypical *fulfilment* of the Passover in the Church of CHRIST, it remains for us to consider its *application* to Christian families. As the Paschal Lamb has its fulfilment in the one family of heaven and household of faith, so every Christian family which shall be found "walking in the truth;" abiding in the unity of the HOLY GHOST; having the one faith, and one hope of CHRIST'S Church, will have its family worship conducted agreeably therewith, and in analogy thereto. Those families that "worship GOD in spirit and in truth," will exhibit the faith and hope of GOD'S Church, which in the end of the age shall be as truly manifested, as the faith and hope of the Israelites were at the Exodus. They shall feed upon the Lamb with thanksgiving, yea all of them; and the blood shall be sprinkled; and by it they shall be cleansed, and preserved, and kept in peace,

Heb. iii. 6.
2 S. John 4.

and confidence, and joy, until the morning of eternal redemption.

First, then, as the children of Israel on the Paschal eve, took to them every man a lamb, according to the house of their fathers—a lamb for an house; so in its application to Christian families, the evening service should begin with *confession* of sin. The head of the family coming before GOD in the name, and through the mediation of our LORD JESUS CHRIST, should confess through faith in Him, as the Lamb of GOD slain for us, the sins of the whole household, the sins peculiar to it as a family in its shortcomings, or in its sins of omission and commission, in failing to be an example to all other families, also its share of the common transgressions of GOD's baptized people, committed during the day past. As the bunch of hyssop was dipped in the blood of the Paschal Lamb, and sprinkled on the door-post and lintel, so should the blood of CHRIST be sprinkled spiritually, that is, truly and in faith on the household. There should be faith to believe that GOD accepts the confession made by the head of the family in the name of JESUS CHRIST—that GOD looks upon the blood which the family by faith present before Him, and imputeth not iniquity unto them. For the head of the family, standeth

he not in the place of JESUS to the house? Is he not priest in his house? And shall he not offer the lamb? Shall he not sprinkle the blood in the evening? Yea, verily, and he doeth it by virtue of the confession and absolution made and pronounced by the Priest at GOD'S altar in His Church, just as the blood sprinkled on the door-posts and lintel, was brought from the *one altar of all Israel.* Absolution is not formally pronounced in the family, but the shed blood of CHRIST is sprinkled thereon, that is, confession is made in faith of the absolution which hath been pronounced at GOD'S altar by the Priest.

This primary act of worship in a family and household of GOD'S people, must commend itself to all who have the one faith and hope of GOD'S Church, and who desire to walk in the fear and love of His holy Name. None can draw near unto GOD save through faith in the shed blood of CHRIST. Unless the conscience be cleansed by the sprinkling of CHRIST'S blood, there will be lack of confidence towards GOD, and an unfitness to hear or meditate His holy Word. No man can have access with confidence into His presence unless he be first reconciled to Him. If we would worship GOD acceptably, and bring down His blessing upon us, we must

"lift up holy hands without wrath and doubting;" if we would hear GOD'S word to edification and comfort, it must be received into an honest and pure heart. The "feeding upon the Lamb," is the application or appropriation of the sacrifice and death of CHRIST to us individually; and the "bitter herbs" partaken of therewith, typify that godly sorrow which ever accompanies confession of sin, truly made through faith in the blood of CHRIST shed for us, that we mourning over our natural depravity and contrariety to His holy mind and will, and dedicating and presenting ourselves afresh to Him, the flesh—the natural life—may be crucified and held in death, and the new and regenerate life be renewed, so that we may live unto GOD, and serve Him truly. Nothing short of this can bring unto our hearts the peace of GOD, or cause His love to be shed abroad in our hearts by the HOLY GHOST given unto us. "GOD dwelleth in the high and holy place, with him also who is of an humble and contrite spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." "If any man love Me, he will keep My words, and My FATHER will love him, and We will come unto him and make our abode with him." This is that abiding presence which the LORD JESUS seeketh in every family of His people,

S. John xiv. 23.

and in the heart of each individual. He seeketh
Rev. iii. 20. admission to every house, and to every heart. "Behold I stand at the door and knock! If any man will open the door, I will come in to him, and will sup with him, and he with Me."

The "unleavened bread," partaken of at the Feast of the Passover, directs us to the next act of faith to which we are called in the evening service of our families, viz., *the reading a portion of* GOD'S *Holy Word*, "the unleavened bread of sincerity and
S. John vi. 35—68. truth." The Holy Scriptures reveal HIM who is THE TRUTH, even JESUS—the true bread which cometh down from GOD out of heaven. By partaking of that bread, we live and derive grace and strength
Deut. viii. 3. to do His will; as it is written, "man doth not live by bread only, but by every word which proceedeth out of the mouth of the LORD doth man live." We should therefore, in the evening service of our families, read a portion of the Scriptures, and if needful, give forth its sense, for the edification
2 Tim. iii. 16, 17. and instruction of all in our dwelling; "for all Scripture is given by inspiration of GOD, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of GOD may be perfect, throughly furnished unto all good works."

The worshippers who truly participate in the things of GOD prefigured in the Passover, will be themselves unleavened—pure in heart. To this we are called, even to eat our passover as those who are partakers of the Divine nature—as members of that Divine constitution in which "old things are passed away and all things are become new"—as being ourselves of that new creation of which CHRIST Himself was the beginning—created anew in CHRIST JESUS. Feeding, therefore, upon CHRIST our passover, who is made Head over all things unto His Church, we are to purge out the old leaven, that we may be a new lump, even as we are unleavened. The Church of CHRIST is that new and unleavened lump; we must, therefore, put away the old leaven. The constitution of the Church under the Jewish dispensation will not serve us now. We are passed into a higher region; we are brought into a new, spiritual, and heavenly constitution; our flesh has been put to death in CHRIST, raised with Him, and placed in heaven, even at the right hand of GOD. So then, they that are in the flesh cannot please GOD. We must live in the Spirit, and walk in the Spirit, and bring forth the fruit of the Spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. If we are CHRIST'S we

2 Cor. v. 17.

Col. i. 12–18.

Eph. ii. 10.

1 Cor. v. 7.

Eph. ii. 5, 6.

Rom. viii. 8.

Gal. v. 22–25.

shall crucify the flesh with its affections and lusts. If we are risen with HIM, we shall seek heavenly things, and present our entire being unto Him a living sacrifice, holy and acceptable in His sight; and when CHRIST who is our life shall appear, we shall also appear with Him in glory.

The offering of such a worship unto GOD in our families, is as much a spiritual *act*, as of old the offering of the Paschal Lamb was a fleshly one. The things typified by the Passover are not less real because they are spiritual, but in a sense, more real on that account, containing, as they do, the very substance of those things shadowed forth. Oh! the mystery! Oh! for eyes to see it! Oh! for fire to consume it! The things of JESUS CHRIST, being heavenly and spiritual, can only be apprehended by faith. The flesh profiteth nothing: the words which CHRIST speaketh unto us, they are spirit and they are life. As the Israelites partook of the Paschal Lamb at night, and therefore in the light of lamps, and those without saw naught save the closed door, and the blood-stained lintel: so whilst the GOD of all grace, hath given unto us His Holy Spirit, that we may discern spiritual things, the god of this world hath blinded the eyes of them that believe not, lest the light of the glorious Gospel

S. John vi. 63.

2 Cor. iv. 3—6.

of CHRIST, who is the image of GOD, should shine into them.

Let us be assured of this, that as GOD, in His love and pity, looked upon the families of Israel, and beheld the blood of the Lamb sprinkled on the door-post and lintel, so His eye is upon us, and He has respect unto the families of His people, who worship Him in spirit and in truth, i.e. according to CHRIST JESUS and not after the invention or will of man. And whilst those who trust in the flesh, will find it "a broken reed," the "staff" on which *we* lean will ever sustain and comfort us, for CHRIST Himself will be our support, yea, His strength will be made perfect in our weakness. And having a pure conscience and the mind and spirit of CHRIST, we shall gird up the loins of our minds, possessing also His peace, and waiting for our redemption.

Being preserved during the night, we, like them, should also begin the *morning* worship of our families, with a psalm of praise and thanksgiving. Not coming before GOD with confession of sin, but as those who have been cleansed from all their sins through faith in the blood of CHRIST, rejoicing in His holy Name, and seeking also by prayer and supplication, with thanksgiving, the continuance of His mercy and goodness, that so we may go forth

in His strength to fulfil our respective vocations and callings in life. Thus giving glory unto GOD, the morning worship which we offer unto Him in our families, will be an earnest of that coming morning of eternal redemption, when "the whole family of GOD, in heaven and earth, named after Him," shall awake up after the image and likeness of CHRIST, in
Rev. xv. 3, 4. new and glorified bodies; and shall "sing the song of Moses the servant of GOD, and the song of the Lamb, saying, Great and marvellous are Thy works, LORD GOD Almighty, just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O LORD, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest."

It is scarcely necessary to observe, after what has been said, that when the Passover shall receive its entire fulfilment in the Church of CHRIST, and its application to Family Worship be realized, the head of each Christian family who shall thus conduct the worship of his house, will himself abide under Headship—that just as the head of a family or household under Moses, took the Lamb which he set apart for his family into the Court of the Tabernacle; so Christian families with their heads will go unto the Courts of the LORD, acknow-

ledging their angel or chief pastor whom the LORD will place over them in His Church, that so being taught by him, and instructed in the ways of the LORD, they may order their own families and households after Him, the head of each family regarding his household as a part of the one household and family of faith. And when this is done in families, shall not the destroying angel pass over the house? Shall they not rest in peace? When there is lamentation without, shall they not be filled with the consolation of GOD? Shall He not give them a song in the morning? Shall they not come before Him in the morning, ascribing "Blessing, and glory, and honour, unto Him who hath preserved them through the night?" Shall there not be praise until that glorious morning—the morning of the resurrection? And shall not glory, glory, glory, sound from them, for ever and ever? Yea, verily; they shall "Sing a NEW song unto GOD and the Lamb, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing; and every creature which is in heaven and in earth, and under the earth, and such as are in the sea, shall hear the Church of GOD saying, Blessing, and honour, and glory, and power, be

Rev. v. 12, 13.

unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

If the truth contained in this exposition be apprehended, the service of the Church of CHRIST, Family Worship, and Private Prayer, will be appreciated, and their distinctive characters and uses be preserved; and no one will vainly imagine, as many have done, that one can supply the place of the other. Family worship cannot be offered in the Church, nor can the services of the Church be offered in a family; neither can private prayer supply the lack of family worship, or the worship of a family supersede the use of private devotion. Whoso abideth in CHRIST, will duly value the Ordinances of His Church; and being taught and nourished in the ministry of GOD'S Holy Word and Sacraments, will direct his own house after the LORD: and whether he be the head of a family, or a member of it, he will neither neglect the worship of the house, nor the privilege of entering into his closet to pray unto his FATHER which seeth in secret. The privilege of private prayer is that which each individual should claim for himself, by which he may speak in the ear of his heavenly FATHER, things which could not be uttered in a family, and which would be unseemly and improper if they could. It would be equally

incongruous to attempt to mingle family with public worship, or to suppose that the one can supply or supersede the other.

We have given at the end of the form of service for Family Worship, prayers commemorative of the great events in the work of Redemption, which are celebrated in the Festivals of the Church, viz. the Nativity, Death, Resurrection and Ascension, of our Blessed LORD, and the Gift of the HOLY GHOST. The reasons for not commencing the form of family worship on the day of our LORD's crucifixion, but on the day of His Resurrection are the following. First,—although the sacrifice and death of CHRIST are the foundation of all true and acceptable worship, the Atonement made by His death was ratified and confirmed by His Resurrection, and made effectual unto our salvation by the gift of the HOLY GHOST after His Ascension into heaven, and His enthronement at the right hand of GOD, both as LORD and CHRIST. It is by the HOLY GHOST, given unto the Church in virtue of His Ascension, that we can apprehend Him as "CHRIST our Passover," and feed upon His most precious body and blood. Our LORD instituted His supper before His death, but it was not until He gave the HOLY GHOST, subsequently to His Resurrection and Ascension, that His Church was constituted;

therefore, His disciples could not, before that event, truly discern His body, or feed upon Him as their Passover in that Holy Sacrament. Secondly,—the Christian Sabbath is the day on which our LORD rose from the dead; the day also on which the HOLY GHOST was given; and it was set apart by the Church of CHRIST at the beginning, under the emphatic name of THE LORD'S DAY. On "the first day of the week," the primitive Christians came together for holy worship; and on this day we celebrate in the Holy Communion, the glorious Resurrection of CHRIST, and the gift of the HOLY GHOST, by Whose procession from the FATHER and the SON at Pentecost, it was proved to the House of Israel, that the same JESUS whom they had crucified, was made both LORD and CHRIST. As the divine constitution of the Church of CHRIST—the new creation—came into being on that day; as on that day, "old things passed away and all things became new"; as on that day, the Church of the first-born began to exist —being constituted in the HOLY GHOST—deriving her life from CHRIST her LORD, and commencing her worship in the Spirit, so Christian families are placed under the most solemn obligations to honour that day above all other days in their respective dwellings, and to keep it pre-eminently holy.

On these accounts we have (following the usual custom) commenced the Form of Family Worship on the LORD'S day.

In every well ordered family, which is resolved to seek first and above all things the kingdom of GOD and His righteousness, the time of worship will be punctually observed, and the affairs of the house so arranged that all the household may be present. Thus making religion, not a secondary, but a primary and chief object, they will receive grace and blessing from GOD, to serve Him truly in their respective vocations, and to do all things to His honour and glory.

The Morning and Evening service is prefaced with a short sentence to be said by the head of the family, as a suitable introduction, and to prepare the mind for the solemn worship of GOD. Confession, should precede the reading of GOD'S Word in the Evening, for the reasons we have assigned; and the Morning worship should commence with a song of praise, as set forth in the interpretation of the Passover.

If then, the constitution of the Church of CHRIST be Divine; if in it, He reveals Himself to us, and ordains the way in which He would be worshipped, we cannot turn from that way with impunity. The Divine constitution of the Church is essential to the full revelation and knowledge of GOD. And

GOD makes Himself known to us, that we may worship Him in Spirit and in Truth. We must know GOD before we can worship Him: and where there is little reverence of GOD expressed, or where His prescribed forms of worship are not observed, and the spirit of true and acceptable worship is not manifested, there is generally but little knowledge of GOD, and but a faint perception or recognition even of the truth itself.

Let us, then, "Worship the LORD in the beauty of holiness," even according to His revealed purpose in CHRIST JESUS; so shall we be found, in that coming morning of eternal redemption, partakers of the adoption, members of the Church of the first-born, whose names are written in heaven, who shall be passed over when judgment shall come upon all flesh; and we shall be exalted into that state of glory and immortality, over which the enemy can have no power. For then, shall our vile bodies be changed and fashioned like unto CHRIST'S own most glorious body; through Whom we shall be made unto our GOD kings and Priests, and surround that glorious high throne on which He sitteth, and in the midst of which shall be ever seen, the Divine manifestation of our Redemption—"A LAMB AS IT HAD BEEN SLAIN."

PRAYERS

FOR

FAMILY WORSHIP.

REMARKS ON THE ORDER OF FAMILY WORSHIP.

As these Prayers are published *separately*, as well as with the part entitled, "The Passover, or Divine Constitution of the Church," from which are derived the principles and form of Family Worship, the following remarks are here made:

1. The only form of Family Worship given in the Holy Scriptures is contained in Exodus XII., which records the institution of the Passover.

2. As the Paschal Lamb was slain in the evening, and its blood sprinkled on the door-post and lintel; so the Family Worship in the *evening*, should commence with Confession of sin, through faith in the shed blood of CHRIST. Then, should follow, the reading of GOD'S Holy word and prayer.

3. As the families of Israel went forth in the morning rejoicing, being delivered, through the blood sprinkled in the evening, so the worship of each family in the *morning*, should begin with praise and thanksgiving.

4. As members of CHRIST'S Holy Church, we should manifest Her faith, and hope, and devotion. Her *Matins* and *Vespers,* by which she begins and ends each day, should have their echo or response, in the service and devotion of each family. The worship of GOD, should be a *primary* and not a secondary object—uppermost in our thoughts and nearest our hearts.

5. Let the time of morning family worship be early—always before breakfast. And that all may be present and partake of the benefit, let the *set* time of Prayer be punctually observed.

6. If the morning and evening worship be prefaced by a word of exhortation spoken by the head of the family, it will be a means of stirring up their faith and of preparing them for the solemn worship of GOD.

7. To increase a spirit of devotion, the LORD'S Prayer may be said audibly and reverently by *all,* and the *Amen* at the end of each prayer, and at the end of the Benediction, should be solemnly pronounced by *all.*

SUNDAY MORNING.

Exhortation.

Let us praise the name of God [illegible]
magnify Him with thanksgiving

[Here a Lesson from the Scriptures]

[illegible]

O Almighty [illegible]
[illegible]
[illegible]

[illegible] members of CHRIST'S Holy Church, we [illegible] Her faith, and hope, and devotion. [illegible] and *Vespers*, by which she begins and [illegible] day, should have their echo or response, [illegible] service and devotion of each family. The worship of GOD should be a *primary* and not a secondary object. [illegible] must in our thoughts and [illegible] rest our hearts.

[illegible] the time of morning family worship be [illegible] ys before breakfast. And that all may [illegible] partake of the benefit, let the *set* [illegible] punctually observed.

[illegible] and evening worship be pre- [illegible] station spoken by the head [illegible] a means of stirring up the [illegible] them for the solemn worship [illegible]

[illegible] a spirit of devotion, the LORD'S Prayer [illegible] be said audibly and reverently by *all*, and the *Amen* at the end of each prayer, and at the end of the Benediction, should be solemnly pro- [illegible] by *all*.

SUNDAY MORNING.

Exhortation.

LET us praise the name of GOD with a psalm, and magnify Him with thanksgiving.

[*Here a Psalm should be said or chanted.*]

Prayer.

O ALMIGHTY GOD, Heavenly FATHER, who hast renewed unto us our lives, and brought us before Thee in peace; We draw near unto Thee in the

name of Thy SON JESUS CHRIST, who is the resurrection and the life, by whom Thou hast caused the light of eternal life to shine forth upon the world; We beseech Thee to give us hearts duly sensible of Thy goodness, and of Thy love in bringing us at this time into Thy presence, to offer unto Thee our morning song of adoration and praise. Thou hast crowned our lives with Thy mercies: Thou art the Saviour and Benefactor of our souls and bodies: Thou hast given us rest during the night past, and hast brought us again to the worship of Thine adorable name; Wherefore we glorify Thee, we give thanks unto Thee, O LORD GOD of our salvation.

We thank Thee for this, Thine Holy Sabbath, which Thou hast blessed and hallowed for man's use: in the keeping of which, we commemorate THY rest from the works of Creation, in which Thy glory was revealed. And we do especially commemorate Thy most perfect rest in the glorious work of redemption, when our LORD JESUS CHRIST was raised from the dead by the glory of the FATHER, and made Head over all things unto His Church. And when He had ascended into heaven with His own blood for us, Thou didst send down the HOLY GHOST the Comforter, to abide with us, for ever, thereby sanctifying the LORD'S day to us again and

making it most holy; Wherefore, we pray Thee to give us such lively faith in Thy love and mercy, and such spiritual apprehension of Thy Salvation vouchsafed unto us, that ceasing from our own works as Thou didst from Thine, we may REST IN THEE, and joy in THEE, the ONE GOD of our Salvation, FATHER, SON, and HOLY GHOST.

Enable us to worship Thee this day in spirit and in truth; may we enter into Thy Courts with gladness, and praise Thee with joyful lips: give us to receive with meekness Thy holy word ministered unto us in Thine ordinances: and to feed upon CHRIST our Passover sacrificed for us, with the unleavened bread of sincerity and truth, that with Thy whole Church, we may increase more and more in the knowledge and love of GOD, and of Thy SON JESUS CHRIST.

O Thou, who hast given us these desires, and grace to hallow Thine holy sabbath, and to delight therein; sanctify, we pray Thee, the keeping of it by Thine own most gracious presence; come unto us; make Thine abode with us; and so fill us with the HOLY GHOST the Comforter, that the fire of Thy love may consume in us all the sinful lusts of the flesh and of the mind, and that being wholly given up to Thee and devoted to Thy service, we may be

prepared to enter into that Rest which yet remaineth unto Thy people, and to serve Thee in Thy Kingdom of glory for ever.

Remember, O LORD, each one of us before Thee, and the absent members of this family, [especially ———]. We pray Thee for all our relations, our friends, and acquaintances. Be with all Thy servants who minister before Thee in Thy holy Church, and with all Thy people who shall unite in the worship of Thy great Name. Have mercy upon all Thy creatures of mankind; send forth Thine Angels to gather in Thine elect from the four winds under heaven; unite and carry on to perfection all Thy saints; and grant that we, together with Thy whole Church, may be one in Thee, O FATHER, and in JESUS CHRIST Thy SON. Perfect in us the hope of His coming, that we may purify ourselves, even as He is pure, and be made unto our GOD kings and priests, at His appearing and kingdom, through the same Thy SON JESUS CHRIST our LORD.

℟. Amen.

The Lord's Prayer.

OUR FATHER, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our

daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, the power, and the glory, For ever and ever.

℟. Amen.

Benediction.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you, and with this whole household and family, this day and for evermore.

℟. Amen.

SUNDAY EVENING.

Exhortation.

O come, let us worship, and bow down; let us kneel before the LORD our Maker.

Confession.

O ALMIGHTY GOD, and most merciful FATHER; we come before Thee at the close of this Thine Holy Sabbath, as a family and household of Thy people, whom Thou hast blessed with another day of rest, and with times of refreshing from Thy Presence, giving us to partake of those spiritual blessings which Thou sheddest down upon Thy people, through the all-prevailing Intercession of Thy SON, and by the ministries and ordinances of Thine House. We humble ourselves before Thee, confessing our unworthiness, and lamenting our short-comings, and unprofitableness in Thy blessed service. For though Thou hast made us Thy children, very members of CHRIST, and one with Thine Eternal SON, that revealing Thee unto the world, all men

through us might believe, we have failed in Thine hands, and dishonoured Thy Holy Name through our unbelief and hardness of heart: Have mercy upon us, most merciful FATHER; absolve us from all our sins; bless the reading of Thy Holy Word unto our hearts, and sanctify us wholly by Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name, through JESUS CHRIST our LORD.

℟. Amen.

[*Here should follow the reading of* GOD'S *Holy Word.*]

Prayer.

O LORD GOD, Merciful and Gracious, Who forgivest the sins of all those who confess their sins unto Thee, through the most precious blood of Thy SON, and rememberest them no more: We thank Thee for the continuance of Thy favour and goodness towards us; for the ministry of Thy Holy Word and Sacraments, and for Thy Presence this day vouchsafed unto us. Truly Thou revealest Thyself unto us as Thou dost not unto the world; Thou leadest us beside the still waters, and dost feed us with heavenly food of which the world knoweth not: and we partake, by faith, of the Lamb of GOD slain for us, not with the old leaven, but

with the unleavened bread of sincerity and truth: His flesh is meat indeed, and His blood is drink indeed. The words which He speaketh unto us, they are Spirit and they are Life; and the Unction of the Holy One doth fill our hearts with joy and gladness, giving us the earnest of our inheritance, until the redemption of the purchased possession, to the praise and glory of Thy name.

O Thou, who hast made us partakers of such unspeakable grace; we supplicate Thy mercy for all with whom we are connected, either in the bonds of kindred or friendship; lead them, we pray Thee, into all truth, and of Thy great goodness, grant unto them the fulness of Thy grace and blessing. We pray Thee for all who have this day heard Thy Holy word, and for all Thy baptized people throughout the earth, that they may receive the dew of Thy blessing and be refreshed in the abundance of peace.

Remember, according to Thy loving kindness and tender mercies, each one of us now worshipping before Thee, and the absent members of this household and family; preserve us from the evil that is in the world; and sanctify us by Thy truth, that we may be one in Thee, O FATHER, and in Thy SON JESUS CHRIST. Give us to know the fellowship of His sufferings, and to be made conformable unto

His death; that His life being manifested in us, we may attain unto the resurrection from the dead, and live and reign with Him in His glorious kingdom. Hasten, we beseech Thee, His appearing; let Thine Elect be gathered unto Thee from the four winds under heaven; raise up the dead in CHRIST, and those that sleep in JESUS do Thou bring with Him, and let Thy living saints on earth be changed, and fashioned like unto CHRIST'S glorious body, that Thy Church may be perfected; that Thy glory may be revealed in the sight of all nations, and all the ends of the earth behold the Salvation of our GOD.

In full assurance of Thy love and mercy, we commend ourselves to Thy most holy keeping this night; take us under Thy protection; give us refreshing sleep; may we rest in peace, and awake in the morning with renewed health, and with grateful hearts, to renew unto Thee our praises and thanksgiving, and to serve Thee in newness of life.

Hear, O most merciful FATHER, these our prayers and supplications which we make unto Thee in Thy SON'S name; may they come up before Thee as incense, and the lifting up of our hands be as the evening sacrifice, through the merits and mediation of JESUS CHRIST our LORD.

℟. Amen.

The Lord's Prayer.

OUR FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever.

℟. Amen.

The Benediction.

The blessing of GOD ALMIGHTY, the FATHER, the SON, and the HOLY GHOST, rest upon you, and on this whole family and household, this night and for ever.

℟. Amen.

MONDAY MORNING.

Exhortation.

LET us praise the name of GOD with a psalm, and magnify Him with thanksgiving.

[*Here a Psalm should be said or chanted.*]

Prayer.

O LORD GOD, holy and incomprehensible! Who didst command light to shine out of darkness, and hast caused the day-spring from on high to visit us, sending Thy SON JESUS CHRIST to be our light; Grant that we who have been cleansed from all our sins by His blood, may walk as children of the light and of the day, and as heirs of Thy Salvation.

Through Thy goodness we have been preserved during the perilous hours of another night, and raised up to serve Thee this day. We bless and magnify Thy holy Name for all the blessings and mercies of this life, but especially for Thine inestimable love in the redemption of the world by the sacrifice and death of Thy SON JESUS CHRIST; by

whom Thou hast adopted us into Thy family, made us Thy children, and partakers of the HOLY GHOST. We do dedicate, and present unto Thee our entire being, even our bodies, souls, and spirits, to be a living, holy, and acceptable sacrifice unto Thee; that the unction of the Holy One resting upon us, we may have grace to walk worthy of our calling, and to follow Thy SON JESUS CHRIST, as dear children; that as He was in this world, holy, harmless, undefiled, and separate from sinners; so may we walk like Him in Thy fear, in the faith and love of Thy holy Name, in all Thy commandments and ordinances blameless; loving the coming of our LORD JESUS CHRIST: looking for that glorious and blessed day of eternal redemption, when we, together with Thy whole Church shall awake up after His likeness; and being clothed with immortality, shall be enabled to serve Thee without let or hindrance, in Thy eternal and glorious Kingdom, where there shall be no more night, or darkness, but where the glory of GOD doth lighten it, and the LAMB is the light thereof.

Heavenly FATHER, we pray Thee to continue unto us Thy tender mercies. Look in Thy compassion and love upon us [and upon the absent members of this family and household]. Prevent and follow us by Thy grace; watch over and keep us this day from all sickness, disease, and death, and from what-

ever may hurt or assault our souls or bodies. Be Thou with us in the fulfilment of all our several occupations, and callings in life, that going forth in Thy strength, full of the HOLY GHOST and of Faith, we may glorify Thy holy and blessed name.

We beseech Thee, for all our relations, our friends, and acquaintances; grant unto them such mercies as may be suitable to their several wants, whether in mind or body, in spiritual or temporal things, and lead them unto the full knowledge of Thyself, and of Thy SON JESUS CHRIST, Whom truly to know is life eternal.

Hear us for this whole parish, and for all who stand in need of Thy help in all places of Thy dominion; bestow Thy grace upon the wealthy that they may be bountiful unto the needy, and with free heart and liberal hand yield unto the labourer his hire; give contentment to the poor, patience and endurance to the tried and afflicted, and consolation to the hearts of the sorrowful, especially the fatherless and the widow.

We pray Thee for all Thy ministers in Thy holy Church; for all kings and rulers; and especially, for our sovereign the Queen, and for those who are placed in authority under her, that all in their several vocations may truly and godly serve Thee.

Look down in Thy mercy upon all Thy creatures

of mankind; send forth Thy light and Thy truth unto all nations; gather together Thine elect, and hasten Thy kingdom, and let the whole earth be filled with Thy glory, through JESUS CHRIST our LORD.

℟. Amen.

The Lord's Prayer.

OUR FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, the power, and the glory, For ever and ever.

℟. Amen.

The Benediction.

GOD the FATHER, GOD the SON, and GOD the HOLY GHOST; bless, preserve, and keep you; the LORD mercifully with His favour look upon you, and upon this whole household and family, and fill you with all spiritual benediction and grace, that you may live to His honour and glory, this day and for ever, through JESUS CHRIST our LORD.

℟. Amen.

MONDAY EVENING.

Exhortation.

O come, let us worship, and bow down; let us kneel before the LORD our Maker.

Confession.

O Almighty GOD, who canst not look upon sin, and art of purer eyes than to behold iniquity; we do not presume to come before Thee trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy to draw near unto Thee, or even to lift our eyes unto heaven; but Thou art the same LORD, whose property is ever to have mercy; we beseech Thee, therefore, Heavenly FATHER, to look upon us according to Thine infinite mercies, and to blot out all our sins, iniquities, and transgressions, through the most precious blood of Thy dear SON: for He is the very Paschal Lamb slain for us, in whom we have redemption through His blood, even the forgiveness of sin. Give us to

feed upon Him by faith; let the sprinkling of His blood cleanse our hearts and minds from all defilement. Bless the reading of Thy Holy Word unto us; enlighten, and sanctify us thereby, through JESUS CHRIST our LORD.

℟. Amen.

[*Here should follow the reading of* GOD'S *Holy Word.*]

Prayer.

Most Merciful GOD and FATHER, whose love and power are infinite, who hast made all things by and for Thy SON JESUS CHRIST; and hast given Him to be Head over all things unto Thy Church; We adore Thy holy name for having kept us during the day past from all those evils to which we are exposed, through the infirmities of our nature, the malice of the devil, and the wickedness of the world; and for Thy great goodness, in having brought us into Thy presence at the close of this day; giving us grace to come before Thee in the name, and through the mediation of Thy beloved SON, to present our evening worship unto Thee; which we do with the joy of our hearts; for Thou art our Praise, and worthy to receive all honour and glory, adoration and blessing. Thou art our GOD, and we will praise Thee; Thou art our GOD, and we will trust

in Thee. And in full confidence and assurance of Thy protection and blessing, we commit ourselves, and this whole household and family unto Thee this night. Give Thine angels charge over us; for they are all ministering spirits, sent forth to minister unto them that are heirs of salvation. Let Thy Presence be with us. Keep us from all the powers of darkness, and from all ghostly and bodily evil. Bless us with refreshing sleep, and may we awake in the morning with renewed health and strength; and with grateful hearts unto Thee, our GOD, for all Thy great goodness towards us.

We beseech Thee, Heavenly FATHER, to hear us for all who have especial claim upon our prayers and supplications. Look in Thine infinite mercy upon the absent members of this family; have compassion on their infirmities, and supply all their spiritual and temporal necessities. We pray Thee for all our relations, our friends, and acquaintances, that they may be one with us in the communion and fellowship of the HOLY GHOST, having one faith and one hope. We pray Thee for all mankind whom Thou hast redeemed, and especially for Thy Holy Church. Send forth Thy light and Thy truth unto all nations; gather together Thine Elect, and hasten Thy kingdom, that the dead in CHRIST may

be raised; that those who sleep in JESUS may come with Him; and that Thy Church being perfected, Thine eternal purpose may be accomplished in the world, and the whole earth be filled with Thy glory. These blessings, heavenly FATHER, together with every other, whether for ourselves, our relatives, or Thy whole Church, we ask in the alone name and mediation of Thy beloved SON JESUS CHRIST; to Whom with Thee and the HOLY GHOST, be ascribed by us and all mankind, equal glory, adoration, and blessing, for ever and ever.

℟. Amen.

The Lord's Prayer.

OUR FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever.

℟. Amen.

The Benediction.

The peace of GOD which passeth all understand-

ing, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD; and the blessing of GOD ALMIGHTY, the FATHER, the SON, and the HOLY GHOST, rest upon you, and upon this whole household and family, this night and for ever.

℟. Amen.

be raised; that those who sleep in JESUS may come with Him; and that Thy Church being perfected, Thine eternal purpose may be accomplished in the world, and the whole earth be filled with Thy glory. These blessings, heavenly FATHER, together with every other, whether for ourselves, our relatives, or Thy whole Church, we ask in the alone name and mediation of Thy beloved SON JESUS CHRIST; to Whom with Thee and the HOLY GHOST, be ascribed by us and all mankind, equal glory, adoration, and blessing, for ever and ever.

℟. Amen.

The Lord's Prayer.

OUR FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever.

℟. Amen.

The Benediction.

The peace of GOD which passeth all understand-

ing, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD; and the blessing of GOD ALMIGHTY, the FATHER, the SON, and the HOLY GHOST, rest upon you, and upon this whole household and family, this night and for ever.

℟. Amen.

TUESDAY MORNING.

Exhortation.

LET us praise the name of GOD with a psalm and magnify Him with thanksgiving.

[*Here a Psalm should be said or chanted.*]

Prayer.

O most gracious, merciful, and blessed LORD GOD! Thou hast created all things for Thine honour and glory; and hast redeemed us by the most precious blood of Thine only SON JESUS CHRIST, adopted us into Thy family, and made us Thy children, and partakers of Thy HOLY SPIRIT: that we above all Thine intelligent creatures might unite in the worship of Thy great name; ascribing salvation, and honour, and glory, and power unto Thee. Grant, we beseech Thee, that as Thou hast made us foremost in Thy goodness, so we may be foremost in Thy praise; that loving Thee above all things, we may yield ourselves entirely unto Thee; and

that the mighty power which wrought in CHRIST, and raised Him from the dead, may work in us all the good pleasure of Thy will; making us like unto Him in righteousness and true holiness; and leading us to seek those things which are above, where He sitteth at Thy right hand.

We laud and magnify Thy holy Name for all Thy mercies and blessings vouchsafed unto us as a family and household of Thy people; for Thy continual protection of us at all times; for the day-spring from on high which Thou causest to visit us; for Thy peace and favour, and for the lifting up of the light of Thy countenance upon us. And now, O most merciful FATHER, as it has pleased Thee to preserve us in peace and safety, notwithstanding the weakness and infirmities of Thy servants, during the darkness of the night, and to raise us up with renewed health and strength, to behold and enjoy the light of another day, so may it please Thee to continue Thy goodness towards us throughout the same. Have us in Thine own most holy keeping; let not the world, the flesh, or the devil gain any advantage over us; and enable us to live unto Thee and for Thee, fulfilling as unto Thee, all our several and respective duties in life.

We beseech Thee, O LORD, to remember all for

whose welfare Thou knowest us to be especially concerned. Let the dew of Thy heavenly grace, which Thou sheddest down daily upon Thy people, through the ministries and ordinances of Thine House, descend and rest upon them and us, that so with Thy whole Church, we may grow into a meetness for Thy kingdom.

Heavenly FATHER, we look unto Thee for all things needful for life and godliness. Thou, who hast given Thine only SON for us, wilt with Him freely give us all things. Thou who hast provided for the children of Thine adoption, the heavenly food of His most precious Body and Blood, dost thereby graciously assure, and sanctify unto us, the daily provision for our bodily wants; grant us, therefore, we beseech Thee, such faith in Thy fatherly love and mercy, that we may cease to be careful for the things of this life, and may be wholly given up to seek after Thy kingdom and righteousness, committing ourselves to Thy providence, who knowest whereof we have need.

Let Thy blessing rest upon all Christian families. Have compassion on the sick and afflicted, the poor and needy. Send forth Thine angels to gather in Thine elect from the four winds under heaven, and hasten Thy Kingdom; that we, with all those, who

have departed this life in the faith and love of Thy holy Name, may be glorified together; and that Thy Church may appear with CHRIST our LORD, in her entireness and beauty: to the end that all mankind may be blessed in Thy SON, and the whole earth be filled with Thy glory, for His Name's sake.

℟. Amen.

The Lord's Prayer.

OUR FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever.

℟. Amen.

The Benediction.

The grace of our LORD JESUS CHRIST, the love of GOD, and the communion of the HOLY GHOST, be with you, and with this whole household and family, this day and for evermore.

℟. Amen.

TUESDAY EVENING.

Exhortation.

O come, let us worship, and bow down; let us kneel before the LORD our Maker.

Confession.

O Almighty GOD, the FATHER of our LORD JESUS CHRIST, whose majesty is infinite, and mercy unspeakable; who hast compassion upon all men, and especially upon Thy children who come unto Thee with broken and contrite hearts, confessing their sins: Have mercy upon us, a family of Thy people, whom Thou hast redeemed by the most precious blood of Thy SON JESUS CHRIST, and made partakers of the HOLY GHOST, and heirs of eternal glory. We confess before Thee, with sorrow and contrition of heart, that we have not rendered unto Thee according to Thy benefits, but are verily guilty, in common with all Thy baptized people. Thou hast nourished and brought us up as Thy children,

but we have rebelled against Thee. We have broken Thy precepts, neglected Thine ordinances, and been unmindful of Thy covenant, and of Thine eternal purpose in CHRIST JESUS our LORD, and so we have failed to fulfil Thy blessed will, and Thy Holy Name has been dishonoured through us. Pardon and absolve us from all our manifold sins, iniquities, and transgressions. Let the blood of the Lamb be sprinkled upon our hearts by Thy Holy Spirit, and grant us Thy peace: bless the reading of Thy Holy Word, that feeding by faith upon CHRIST our Passover with the unleavened bread of sincerity and truth, we ourselves may be unleavened, and purified even as He is pure; and from henceforth present ourselves unto Thee, a living sacrifice, holy and acceptable in Thy sight; through the same, Thy SON JESUS CHRIST.

℟. Amen.

[*Here should follow the reading of* GOD'S *Holy Word.*]

Prayer.

Most merciful and gracious GOD, who hast of Thy great goodness brought us again into Thy Presence at the close of another day; and given us grace to draw near unto Thee in the name of JESUS CHRIST, our only Mediator and Advocate, who is

entered into heaven with His own blood, and ever liveth to make intercession for us. We yield unto Thee our unfeigned praise and thanksgiving for these Thine unspeakable benefits. We bless and magnify Thy holy name, that Thou hast taught us to know Thee, the only true GOD, and JESUS CHRIST whom Thou hast given for us, and made Head over all things unto Thy Church, which is His body, the fulness of Him that filleth all in all. We joy in Thee, through our LORD JESUS CHRIST, by Whom we have received the atonement, and through Whom we have free access into Thy Presence, by the HOLY GHOST, the blessed Comforter Whom Thou hast given to abide with us, and to dwell in us for ever. Blessed be Thy holy name for the Unction of the Holy One, in whose light we see light. Thou revealest Thyself unto us, as Thou dost not unto the world, that we may comprehend with all saints, the exceeding greatness of Thy love which passeth knowledge, and be filled with all the fulness of GOD. Wherefore we fall down before Thee; we worship Thee; we glorify Thee; we give thanks unto Thee, for Thy great glory, O LORD GOD, Heavenly King, GOD the FATHER Almighty.

FATHER of mercies, and GOD of all consolation! Because we are Thy children, Thou hast sent forth

the Spirit of Thy SON into our hearts, crying, Abba, FATHER. And knowing the love which Thou bearest towards us, we commit ourselves to Thee this night, in full assurance of Thy blessing; that through Thy most mighty protection, we may rest in peace and safety, and be preserved from all evil both ghostly and bodily; and that being refreshed and strengthened in Thine own ordinance of sleep, we may awake in the morning with grateful hearts, to renew unto Thee our praises and thanksgiving. Accomplish in us all Thy thoughts of goodness and blessing; and fulfil unto us all Thine exceeding great and precious promises, and make us perfect in CHRIST JESUS, that in the morning of the resurrection we may obtain a full entrance into Thy kingdom of glory.

We include in these our prayers, which we make unto Thee for this whole household and family, [and the absent members thereof] all our relations, our friends, and acquaintances. Hear us for all Christian families; [especially . . . .] and do Thou comfort the hearts of the afflicted, and sorrowful; be Thou a Father to the fatherless, a friend to the widow, and a refuge for the oppressed. Set the solitary in families; gather together Thine Elect under Thine own ordinances, that they may

rest in Thee, and know the love wherewith Thou hast loved them; through JESUS CHRIST our LORD.

℟. Amen.

The Lord's Prayer.

OUR FATHER, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever.

℟. Amen.

The Benediction.

The peace of GOD which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD; and the blessing of GOD ALMIGHTY, the FATHER, the SON, and the HOLY GHOST, be with you, and with this whole household and family, this night and for ever.

℟. Amen.

WEDNESDAY MORNING.

Exhortation.

LET us praise the name of GOD with a psalm and magnify Him with thanksgiving.

[*Here a Psalm should be said or chanted.*]

Prayer.

O GOD of all grace and mercy! Thy word endureth for ever in heaven, and Thy faithfulness unto all generations. We lift up our hearts unto Thee, the gracious Author and Giver of every good gift, to bless and magnify Thy great and holy Name, for all the blessings and mercies of this life; for the rest and protection of the night past; and for bringing us again into Thy presence this morning with praise and thanksgiving. Especially do we thank Thee for the blessings of Redemption; and for the unspeakable riches of Thy grace, conferred upon us in CHRIST JESUS our LORD; in Whose Name we come before Thee, with the Spirit of adoption, as

very members of His mystical body and joint heirs with Him in Thy Kingdom; and we do thank Thee that Thou hast given us to be filled with the blessed hope of His glorious appearing; that the day-star has arisen in our hearts, giving us the pledge and earnest of the coming morning, causing us to lift up our heads with joy, because our redemption draweth nigh; when we, with Thy risen saints, shall be changed into the likeness of His glorious body.

And now, heavenly FATHER, we beseech Thee to bless this whole household and family, and its absent members, [especially ———] with the blessings wherewith Thou dost bless Thy people, giving us all, the healthful Spirit of Thy grace, that in the several conditions and vocations in life, in which it hath pleased Thee to place us, we may truly and godly serve Thee, with an eye single to Thy glory; desiring above all things, to do Thy holy and blessed will. And grant unto us, we beseech Thee, such faith in Thy fatherly love, that we may cease to be careful for the things of this life, and may wholly be given up to seek after Thy kingdom and righteousness, committing ourselves to Thy providence, Who knowest whereof we have need.

We beseech Thee for all in authority; and herein especially for the ministers of Thy holy Church;

for our sovereign the Queen; and the council of this nation. And do Thou give willing and cheerful obedience to the ruled. Put down all lawlessness and rebellion among Thy people, and make them truly subject to those that are over them in the LORD, rendering unto all their dues, honour to whom honour, custom to whom custom, fear to whom fear.

Hear us, we pray Thee, for all on whom Thy blessed and holy Name of FATHER, SON, and HOLY GHOST is placed, and who have been brought into covenant with Thee in holy Baptism: give them to apprehend the riches of Thy grace bestowed upon them, and to yield themselves unto Thee as those who are alive from the dead. Let Thy people be united in the holy bond of love, and be filled with Thy Spirit; truly calling JESUS, LORD; acknowledging Him in His ordinances; holding the Head, even CHRIST, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of GOD.

Have compassion upon all who are suffering the loss of relations, or friends, and especially the fatherless and the widow. Supply the wants of Thy people; be with those who go forth unto their work and labour unto the evening, and comfort their hearts with a due return for the same; deliver the poor from op-

pression; give unto them patience and contentment; and hasten the coming kingdom of Thy SON, when the meek shall inherit the earth, and reward shall be given to Thy saints, both small and great, even to all that fear Thy Name, through JESUS CHRIST our LORD.

℟. Amen.

The Lord's Prayer.

OUR FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For Thine is the kingdom, the power, and the glory, for ever and ever.

℟. Amen.

The Benediction.

The grace of our LORD JESUS CHRIST, the love of GOD, and the communion of the HOLY GHOST, be with you, and with this whole household and family, this day, and for ever.

℟. Amen.

WEDNESDAY EVENING.

Exhortation.

O come, let us worship, and bow down; let us kneel before the LORD our Maker.

Confession.

O most merciful GOD, Who, according to the multitude of Thy tender mercies, dost so put away the sins of those who truly repent, that Thou rememberest them no more; look in Thy compassion upon us Thy servants, who most earnestly desire Thy pardon and forgiveness; for in many things we have sinned against Thee; our thoughts have not been as Thy thoughts, nor our ways as Thy ways; but we have been unmindful of Thy covenant, and of Thy grace, and purpose in CHRIST JESUS. The things of this life have gained power over us; we have been anxious and careful about them, whilst we should have been careful only to know and do Thy holy and blessed will; and so we have failed to

bear a true and faithful witness to CHRIST our risen and glorified LORD, and Thy name has been dishonoured through us. Let the most precious blood of Thy SON JESUS CHRIST be sprinkled on all our hearts, and cleanse us from all unrighteousness; and so endue us with the HOLY GHOST the Comforter, that we may henceforth yield ourselves entirely up unto Thee, and walk worthy of our high and holy calling in CHRIST JESUS our LORD. And now, Heavenly FATHER, be Thou mercifully present with us, and bless the reading of Thy Holy Word unto our hearts, and sanctify us thereby, through JESUS CHRIST our SAVIOUR.

℟. Amen.

[*Here should follow the reading of* GOD'S *Holy Word.*]

Prayer.

O Almighty and most merciful FATHER, Who hast loved us with an everlasting love, and purchased us unto Thyself with the most precious blood of Thy dear SON; favourably receive our evening worship, which we as a family and household of Thy people, offer unto Thee in His name, according to our power, giving Thee thanks. Grant unto us our requests for all things pertaining to life and godliness; give us peace for the present evening, and

coming night; clothe us with the armour of light; save us from fear of the night, and from all the perils of darkness; grant us sleep, that our weary limbs may be refreshed; and defend us from all the malice of the devil. And, O LORD our GOD, the author and giver of all good things: grant us whilst resting on our beds, to remember Thy name in the silent watches of the night; and being blessed with Thy Presence, enlightened by Thy Spirit, and strengthened in our souls and bodies with heavenly grace and might, may we with joy rise in the morning to renew our praises and thanksgivings unto Thee, glorifying Thy goodness, and presenting ourselves unto Thee, a living sacrifice, holy and acceptable in Thy sight.

In all times of trouble and affliction, be Thou our present help, our refuge, and fortress, wherein we may rest secure, and be kept in peace. May we have grace to praise Thee at all times; in the darkness as well as in the light; in times of sorrow as well as of joy; when tried and tempted, may we be still, and know that Thou art GOD; when bowed down under affliction, may we look up, and find our rest in Thee; and though all men, and all things may fail us, yet may we be comforted and strengthened in the purpose of Thy will, knowing that THOU failest not, and that with THEE there is

no variableness, or even shadow of turning. And inasmuch as we have no strength in ourselves to help ourselves, but our sufficiency is of Thee: give us ever to abide in the unity of the HOLY GHOST, that as members of the One Body of CHRIST we may receive out of His fulness, partaking of those spiritual blessings which Thou sheddest down upon Thy saints, through the ministries and ordinances of Thy Church.

Remember, O LORD, according to the greatness of Thy mercies, all Thy people throughout the world; all who are now in need of Thy help by land or by sea, and in all places of Thy dominion. Have compassion on the sick and afflicted, the poor and oppressed. Gather Thy scattered children unto Thee, under Thine own ordinances, that they may be edified and built up in the faith of CHRIST our SAVIOUR, be sealed by Thy Holy Spirit, and prepared for the translation of Thy saints. And do Thou hear us especially for all our relations, our friends, and acquaintances; lead them to the full knowledge of Thyself, and of Thy SON JESUS CHRIST, that they may be established in the faith of Thy Gospel, and in the one hope of our calling, abounding therein with thanksgiving.

Hear these our prayers, and supplications, which we make unto Thee, in the name and through the

mediation of Thy SON JESUS CHRIST, Who alone is worthy; and to Whom with Thee, O FATHER, and Thee, O HOLY GHOST, the One GOD of our salvation, be equal honour and glory, adoration and blessing, ascribed by us, and Thy whole Church, now, and for ever.

℟. Amen.

The Lord's Prayer.

OUR FATHER, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For Thine is the kingdom, the power and the glory, for ever and ever.

℟. Amen.

The Benediction.

The LORD bless you and keep you; the LORD lift up the light of His countenance upon you and upon this whole family and household, and give you peace this night and for ever, through JESUS CHRIST our LORD.

℟. Amen.

THURSDAY MORNING.

Exhortation.

LET us praise the name of GOD with a psalm, and magnify Him with thanksgiving.

[*Here a Psalm should be said or chanted.*]

Prayer.

O LORD GOD Almighty, who makest the outgoings of the morning and evening to rejoice; unto Thee do we lift up our hearts! From the night early awaketh our soul unto Thee, O GOD. Thou hast chosen us in CHRIST JESUS our Saviour, and made us partakers of Thy HOLY SPIRIT, that we above all mankind, should show forth Thy praise, and glorify Thy holy and blessed Name of FATHER, SON, and HOLY GHOST. We beseech Thee, therefore, that the lifting up of our hands may be acceptable in Thy sight; let our praises and thanksgivings ascend up before Thee as incense, through the mediation of our great High Priest, Who is passed, with His

own blood, into the heavens for us. Thou dwellest in light which no man can approach unto; no man hath seen or can see Thee. Glorious art Thou, O LORD GOD, and ever to be praised, for revealing Thyself unto us, in and through Thy SON JESUS CHRIST. In knowing WHOM, we know THEE: For HE is the brightness of THY Glory; Thine express Image: GOD manifest in the flesh! And exceeding glorious shall be the manifestation of Thy glory, when Thy SON shall be revealed from heaven, as Thine anointed King, and Priest; and especially in that dispensation of Thy glory, when He who sitteth upon the throne shall make all things new; when the Holy City shall descend from Thee out of heaven, wherein shall be no Temple: For Thou, O LORD GOD Almighty, with the LAMB, art the Temple thereof.

O most gracious GOD, who hast called us to partake of such an exceeding and eternal weight of glory, enable us, we beseech Thee, to walk worthy of it, and so to press forward in our Christian course, that we fail not of its attainment, but for ever enjoy the fruition of Thy glorious Godhead. And that we may have grace this day so to walk, we present unto Thee our bodies, a living sacrifice; that, the unction of the Holy One, descending and remaining upon

us, we may perfectly love Thee, and worthily magnify Thy holy Name; yielding unto Thee our wills, and desires; our faculties, and all our members; the life of our bodies, the thoughts of our hearts, and the aspirations of our spirits.

Perfect, we beseech Thee, O LORD, Thy work of grace with power in our hearts: even all that concerneth us. Accept, and sanctify the offering up of ourselves, which we now make unto Thee. Let the fire of Thy love consume in us all the sinful desires of the flesh, and of the mind, and constrain us to live wholly unto Thee. May we patiently abide in rejoicing hope, waiting for Thy SON JESUS CHRIST, enduring the cross and despising the shame, for the glory which remaineth to be revealed in us when He appeareth.

We pray Thee to regard with Thy favour, each one of us who are now worshipping before Thee, and the absent members of this family; vouchsafe unto us the mercies suitable to our several wants, whether of mind or body; supply all our spiritual and temporal necessities; guide us in all our ways; sanctify unto us all Thy dispensations; and bless, and prosper us, in all our respective vocations in life.

Look in Thy mercy upon all dwelling within this parish and neighbourhood; have compassion upon

those who are out of the way; turn the hearts of the rebellious unto Thee; comfort the penitent, and build up and establish all that believe. Let Thy blessing rest upon all Christian families; send forth Thine angels, and gather in Thine elect from the four winds under heaven; and unite and carry onward to perfection all Thy saints; that Thy Church may speedily appear in her entireness and beauty, and be presented unto the LORD without spot or blemish, at His appearing and kingdom, for His Name's sake.

℟. Amen.

The Lord's Prayer.

OUR FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For Thine is the kingdom, the power, and the glory, for ever and ever.

℟. Amen.

The Benediction.

GOD the FATHER, GOD the SON, GOD the HOLY GHOST, bless, preserve, and keep you; the LORD

mercifully with His favour look upon you, and upon this whole family and household, and fill you with all spiritual benediction and grace, that you may live to His honour and glory, this day and for ever; through JESUS CHRIST our SAVIOUR.

℟. Amen.

THURSDAY EVENING.

Exhortation.

O come, let us worship, and bow down; let us kneel before the LORD our Maker.

Confession.

Almighty and most merciful FATHER; we come before Thee at the close of this day, in the name, and through the mediation of Thy beloved SON JESUS CHRIST; Who is the true Paschal Lamb slain for us; Who when He had by Himself purged our sins, sat down on the right hand of the Majesty on high. We confess with brokenness of heart, all our sins, iniquities, and transgressions, which we from time to time, most grievously have committed, in thought, word, and deed, against Thy Divine Majesty. Thou only knowest the magnitude of our offences, and how greatly we have dishonoured Thy holy Name by our unbelief and short-comings in Thy service. The blood of sprinkling hath been

shed for us, yet we have not purified ourselves. Thy Holy Spirit hath not been withheld from us, yet we have perverted and come short of Thy grace. Have mercy upon us, most merciful FATHER; for the sake of Thy SON JESUS CHRIST, remit unto us the judgments which we, by our offences have most righteously deserved, and grant that returning unto Thee, we may be cleansed from all unrighteousness, and henceforth truly and faithfully serve Thee, according to the grace of our GOD, and the LORD JESUS CHRIST. And now, heavenly FATHER, grant unto us Thy peace, and sanctify unto us the reading of Thy holy Word, for His Name's sake.

℟. Amen.

[*Here should follow the reading of* GOD'S *holy Word.*]

Prayer.

O LORD GOD, Who gatherest unto Thyself them that make a covenant with Thee by sacrifice; and Who hast of Thy great goodness brought us at this time into Thy presence, as a family and household of Thy people, heirs of the grace of life, and of the glory which remaineth to be revealed; give us fully to apprehend that for which we are apprehended of CHRIST JESUS. May we ever draw near unto Thee as our GOD and FATHER in Him; as those whom

Thou hast redeemed by His blood, made one with Him, very members of His body, and partakers of the HOLY GHOST, the blessed Comforter, Whom Thou hast given to abide with us, and to dwell in us for ever.

Let the grace and blessing which Thou sheddest down upon Thy Church, day by day, be in us; fill us with the joy of Thy salvation, the comfort of Thy peace, and the power of Thy Spirit; that we may live in unity and godly love, and in the one Hope of our calling; that we may love the appearing of Thy SON, and purify ourselves even as He is pure, walking in all Thy commandments and ordinances blameless.

Hear us, heavenly FATHER, for all our relations, our friends, and acquaintances; for all Thy people dwelling within this parish and neighbourhood; and for Thy holy Church universal. Send forth those whom Thou wilt send, to gather in Thine elect from the four winds under heaven. Set the solitary in families; and may Thine anointing flow down upon all Thy children, that they may embrace Thy holy doctrine; may Thy love be shed abroad in their hearts, that they may be edified in the faith; may Thy manifold grace be ministered unto them through all the ordinances of Thine house, that they may be perfect,

and entire, wanting nothing. And may we all, evermore be confirmed with the seal of the life-giving Spirit, that being sanctified in our whole being, spirit, soul, and body, we may be preserved blameless until the coming of our LORD JESUS CHRIST, and have part in that glorious change, which shall pass upon all who look for Him, and love His appearing.

In full assurance of Thy favour and goodness towards us, we commit ourselves and every member of this family unto Thee for Thy protection and blessing this night. Let Thy presence be with us; preserve us from all evil ghostly and bodily; give us to rest in perfect peace and safety; and may we awake in the morning with renewed health and strength, and with grace to show forth Thy praise, by living unto Thee and for Thee.

These, and all other mercies, whether for our bodies or souls, for time or eternity, we humbly ask in the all-prevailing name and mediation of Thy beloved SON JESUS CHRIST, to Whom with Thee and the HOLY GHOST, the one GOD of our Salvation, we ascribe all honour and glory, might, majesty, and dominion, for ever and ever.

℟. Amen.

The Lord's Prayer.

OUR FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever.

℟. Amen.

The Benediction.

The blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, rest upon you, and on this whole family and household, this night and for evermore.

℟. Amen.

FRIDAY MORNING.

Exhortation.

Let us praise the name of God with a Psalm, and magnify Him with thanksgiving.

[*Here a Psalm should be said or chanted.*]

Prayer.

O Lord our God, Who keepest covenant for ever, and forsakest not Thy people that put their trust in Thee; renewing unto them Thy loving kindness, and tender mercies, day by day, and night by night continually: through Thy most mighty protection we have been preserved from all evil, and kept in peace during the perilous hours of another night: Thou hast of Thy great goodness watched over us, refreshed us with rest and sleep, and raised us up again, and brought us into Thy Presence, giving us to enjoy the light of Thy countenance, and to participate in all Thy manifold gifts, which Thou bestowest upon Thy people. Wherefore, we

fall down before Thee, and adore Thy glorious majesty; we give thanks unto Thee; and according to our power, do glorify Thy holy and blessed name of FATHER, SON, and HOLY GHOST; evermore praising Thee; and saying, Holy, Holy, Holy, LORD GOD ALMIGHTY, Heaven and earth are full of Thy glory: Glory be unto Thee, O LORD Most High.

O Almighty GOD, Who of Thine infinite love, didst give Thine only-begotten SON, JESUS CHRIST, to die for our sins and to rise again for our justification, and hast made us partakers of the Divine nature by the regeneration of the HOLY GHOST; we beseech Thee to accept our morning praise and thanksgiving, and the offering which we now present unto Thee of ourselves; that our bodies, souls, and spirits, may be unto Thee a living sacrifice, holy and well-pleasing in Thy sight; that the unction of the Holy One may descend and rest upon us; that going forth in Thy strength, full of the HOLY GHOST, and of faith, we may be able truly and godly to serve Thee, and in all things to obey Thy holy and blessed will, and to live to Thy glory.

O THOU, Who art LIGHT, and in Whom is no darkness at all, give us grace to walk in the light, even as Thou art in the light; let the light of Thy

truth shine more and more into our hearts, that we may daily increase in the knowledge of Thy glory, as it is revealed in the face of JESUS CHRIST Thy SON our LORD; and be made like unto Him in righteousness and true holiness. Give us the mind of CHRIST, that we may know more perfectly the fellowship of His sufferings, and be made conformable unto His death. May we ever abide in the communion of Thy Holy Church; and daily partake of those spiritual blessings, which Thou sheddest down upon Thy saints, through the all-prevailing mediation of Thy SON, and by the ministries and ordinances of Thine House; and do Thou unite, and carry on to perfection all Thy saints, that Thy Church may appear in her entireness and beauty, and be a channel of blessing to all mankind, and the whole earth be filled with Thy glory.

We beseech Thee to bless all our relations, our friends, and neighbours. Have compassion on the sick and afflicted, the poor, and needy. Be Thou a Father to the fatherless, and a Friend to the widow. Comfort the hearts of the sorrowful, the oppressed, and the destitute; and hasten the coming of Thy SON JESUS CHRIST, that He may swallow up death in victory, and wipe away the tears of Thy people, and turn their present sorrows into the fulness of eternal

joy. Hear us, Heavenly FATHER, according to the multitude of Thy tender mercies, through the same, Thy SON JESUS CHRIST our LORD.

℟. Amen.

The Lord's Prayer.

OUR FATHER, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; for Thine is the kingdom, the power and the glory, for ever and ever.

℟. Amen.

The Benediction.

The grace of our LORD JESUS CHRIST, and the love of GOD, and the communion of the HOLY GHOST, be with you, and with this whole household and family, this day and for ever.

℟. Amen.

FRIDAY EVENING.

Exhortation.

O come, let us worship, and bow down; let us kneel before the LORD our maker.

Confession.

Almighty, and most merciful FATHER; Who art the GOD of all the families upon earth; and especially of those who are of the household of faith; look in Thy compassion upon us, who come before Thee at the close of this day, in the name of JESUS CHRIST, Thy SON our LORD. We confess with shame and confusion of face, that we have sinned against Thee, and dishonoured Thy holy Name, through our unbelief and hardness of heart. Forgive all our sins, iniquities, and transgressions. Cleanse us from all defilement by the sprinkling of the blood of Thy SON, shed for us. Bestow upon us Thy grace and heavenly benediction, and fill us

with Thy peace which passeth all understanding. Bless the reading of Thy holy Word to our hearts; give us to meditate thereon in the light of Thy Spirit, and to feed by faith on CHRIST our Passover, with the unleavened bread of sincerity and truth, and with the bitter herbs of true contrition; sorrowing before Thee on account of our own sins, and also entering into the fellowship of CHRIST'S sufferings; that so, we may, from henceforth, present our bodies unto Thee a living sacrifice; yielding ourselves up unto Thee, and conforming ourselves entirely to Thy will, both in word and deed, through the same, Thy SON JESUS CHRIST.

℟. Amen.

[*Here should follow the reading of* GOD'S *Holy Word.*]

Prayer.

Almighty GOD, FATHER of our LORD JESUS CHRIST, Who hast given us grace at this time to draw near unto Thee through Him, to offer unto Thee our evening worship, and to meditate Thy holy Word; have respect, we pray Thee, unto our offering; that though we are unworthy in ourselves to render unto Thee any sacrifice, the lifting up of our hands may be acceptable in Thy sight, and bring down upon us Thy blessing, through the blood and mediation of

CHRIST our SAVIOUR. Grant that by the Inspiration of Thy Holy Spirit, we may apprehend the truth which Thou settest before us, and inwardly digest it; that Thy holy Word may dwell in us richly in all wisdom and spiritual understanding; that it may be a lamp unto our feet and a light unto our paths; that we may wisely and faithfully fulfil all the duties we owe unto Thee and to each other in our respective vocations and callings in life, and be sincere and without offence unto the day of CHRIST, daily advancing in the knowledge and love of Thy Name, and in a meetness for Thy kingdom.

O heavenly FATHER, by Whose providence both the day and the night are governed; Vouchsafe, we beseech Thee, that as Thou hast this day preserved us by Thy goodness, so Thou wilt still keep us this night under Thy most mighty protection, and cover us with Thy heavenly mercy, that neither the prince of darkness may have any power over us, nor the works of darkness overwhelm us; but that we being armed by Thy defence, may be preserved from all adversities that may hurt the body, and from all wicked thoughts which may assault the soul; and that, being refreshed with Thy presence, and blessed in Thine ordinance of sleep, we may awake in the morning with renewed health, with

lively faith, and joyfulness of heart, to present our praises and thanksgivings unto Thee for all Thy great goodness and mercies towards us.

And do Thou grant, most merciful FATHER, that the dew of Thy grace and heavenly benediction, may ever rest upon this whole household and family, that each member thereof, whether far off or near, abiding in the unity of CHRIST, may continually partake of the common blessing, which Thou bestowest upon us. Give us, we beseech Thee, such faith in Thy fatherly love and mercy, that we may cease to be careful for the things of this life, and may be wholly given up to seek after Thy kingdom and righteousness, ever committing ourselves to Thee, Who knowest whereof we have need.

Hear us, heavenly FATHER, for all dwelling within this parish and neighbourhood; reclaim the wandering, guide the inquiring, and build up those that believe. Give patience and endurance to the sick and afflicted, the tried and tempted. Be Thou a Father to the fatherless, a Friend to the widow, and a Refuge to the oppressed. Look in Thy love and mercy upon all Christian families, and upon Thy whole Church. Restore to fulness of grace and power Thine ordinances: give us our judges as at the first, and our counsellors as at the beginning;

revive, we beseech Thee, O LORD, revive Thy work in the midst of the years; in wrath remember mercy; and unite, and carry on to perfection, all Thy saints; that we all, individually and collectively, fulfilling our several callings in Thy Church, and always using Thy gifts to Thine honour and glory, may hasten the glorious manifestation of Thy kingdom. Grant these mercies, heavenly FATHER, for the sake of Thy SON JESUS CHRIST; to Whom, with Thee, and the HOLY GHOST, be glory and dominion for ever.

℟. Amen.

The Lord's Prayer.

OUR FATHER, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For Thine is the kingdom, the power, and the glory, for ever and ever.

℟. Amen.

The Benediction.

GOD the FATHER, GOD the SON, GOD the HOLY

GHOST, bless, preserve, and keep you; the LORD mercifully with His favour look upon you, and on this whole family and household, and fill you with all spiritual benediction and grace; that you may live always to His honour and glory, through JESUS CHRIST our LORD.

℟. Amen.

SATURDAY MORNING.

Exhortation.

LET us praise the name of GOD with a Psalm, and magnify Him with thanksgiving.

[*Here a Psalm should be said or chanted.*]

Prayer.

Most merciful and gracious LORD GOD, Who keepest covenant for ever: What shall we render unto Thee for all Thy goodness and mercies towards us. Thou who hast watched over us, and kept us all our days, hast of Thy great goodness renewed unto us Thy tender mercies during the night past. Thou hast, in Thine infinite love, looked upon the blood shed for us, and hast not suffered the destroying angel to enter our dwelling, or to have any power over us; but hast preserved us in peace and safety. Thou hast renewed our strength, and brought us into Thy Presence this morning with a song of praise, giving us grace to unite in the worship of Thine adorable Name; Wherefore, we

glorify Thee; we fall down, we worship, we adore Thy glorious majesty; evermore praising Thee, and saying, Salvation be unto our GOD which sitteth upon the throne, and unto the Lamb for ever. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our GOD, for ever and ever.

We give thanks unto Thee, O LORD, for all the blessings and mercies of this life; but especially for Thine inestimable love, in the Redemption of the world, by the Sacrifice and Death of Thy SON; through Whom Thou hast adopted us into Thy family, and caused the light of Thy truth to shine into our hearts, giving us the knowledge of Thy glory in the face of JESUS CHRIST. May we not receive Thy grace in vain, but walk as children of the light and of the day; may the light of life shine forth in us; may we do all things in the name of the LORD JESUS, that walking in all Thy commandments and ordinances blameless, men may see our good works and glorify Thy holy name.

Let Thy presence be with us, and with this whole household and family this day; keep us from all evil ghostly and bodily; and bless and prosper us in all our occupations and callings in life. We bear on our hearts before Thee, all with whom we are

connected in the bonds of kindred and friendship; supply all their spiritual, mental, and temporal necessities; and may they be one in Thee, O FATHER, and in Thy SON JESUS CHRIST.

Hear us, heavenly FATHER, for all mankind whom Thou hast redeemed; and especially for Thy Holy Church throughout the world. O GOD, Who for the faithlessness, and sins of Thy people, hast covered Thine inheritance with the cloud of Thine anger; do Thou for Thy mercy and for Thy truth's sake, again shine in upon the darkness of our hearts with the effulgence of Thy glory in CHRIST JESUS; O GOD, Who hast laid upon His shoulder the key of Thine house, and given all power into His hands in heaven and earth; restore unto us, we beseech Thee, Thine ordinances, whereby Thou willest to guide Thy flock; grant unto Thine Elect out of all the tribes of Thy true Israel, the seal and confirmation of Thy Holy Spirit; pour out upon us His holy unction; fill us with His consolations, and quicken us with the hope of the speedy Advent of Thy SON our LORD; that, being purified by the same hope even as He is pure; taking up our cross and following Him, in the path of humiliation, whithersoever He shall lead us, we may at length behold His face in righteousness, and receive that crown of

glory, which is laid up for all who keep the faith of our LORD JESUS CHRIST, and love His appearing. These, and all other needful things, for ourselves, our relatives, and Thy whole Church, we ask in the alone Name, and Mediation of Thy SON, JESUS CHRIST.

℟. Amen.

The Lord's Prayer.

OUR FATHER, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For Thine is the kingdom, the power and the glory, for ever and ever.

℟. Amen.

The Benediction.

The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with you, and with this whole family and household, this day, and for evermore.

℟. Amen.

SATURDAY EVENING.

Exhortation.

O come, let us worship, and bow down; let us kneel before the LORD our Maker.

Confession.

O most holy and merciful FATHER, Who hast given Thine only begotten SON JESUS CHRIST, to redeem us from all iniquity, and to purify us unto Thyself a peculiar people, zealous of good works: We confess before Thee, with shame and confusion of face, that we have not walked according to Thy Gospel; we have been unmindful of Thy love and goodness; we have forgotten, and lightly esteemed our high and holy calling; we have not been filled with the blessed Hope of the glorious appearing of our LORD and SAVIOUR JESUS CHRIST; and so we have failed to purify ourselves as He is pure. Instead of honouring Thee in Thine ordinances, and

seeking the restoration of Thy gifts, by which Thou wouldst perfect Thy Church, we have impeded and resisted Thy grace in many ways, and grieved Thy Holy Spirit. Forgive, O LORD, all our sins, and iniquities, whereinsoever we are guilty before Thee, as Thy children, and as a family of Thy people. Wash away our sins, through the most precious blood of Thy SON; and grant us Thy peace. Give us to meditate on Thy Holy Word in the light of the HOLY GHOST; that receiving Thy truth in love we may grow up into CHRIST in all things, and feed upon Him by faith, as the true Paschal Lamb slain for us; that being fulfilled with Thy grace and heavenly benediction, we may yield ourselves unto Thee, to do Thy holy and blessed will; and live to Thine honour and glory, through the same, Thy SON JESUS CHRIST.

℟. Amen.

[*Here should follow the reading of* GOD'S *Holy Word.*]

Prayer.

O LORD our GOD, through Whose never-failing love and goodness, we are again brought into Thy Presence, at the close of another day and week, in peace and safety, with Thy blessing upon us: We adore Thy Holy Name for Thy mercies and good-

ness towards us; and for Thy Holy Word, which maketh wise unto salvation. Heavenly FATHER, give us evermore to walk in the light thereof, that we may be manifestly not of the night nor of darkness, but children of the light, and of the day. May we ever realize Thy Presence, and abide in Thy love, fearing no evil, knowing that we dwell under Thy defence, and are embraced in the arms of Thy protection.

And now that we are before Thee on this Eve of Thy Holy Sabbath, prepare us in heart and mind for the due celebration thereof. Remove from us every hindrance to Thy grace and blessing; put away from us all unbelief and hardness of heart; and so fill us with Thy Spirit, that we may apprehend that for which we are apprehended of CHRIST JESUS our LORD; and pressing forward unto the prize of our high calling, may increase daily, with all Thy saints, in a meetness for Thy kingdom, waiting for Thy SON from Heaven, when Thy Church shall be seen in her entireness, and shall enter into the joy of the LORD. May every returning morning, and especially the morning of Thy Holy Sabbath, be unto us an earnest of that day, even of that eternal rest which remaineth unto Thy people.

O most gracious LORD GOD, of Whom the whole

family in heaven and earth is named, regard with Thy compassion this whole household, and each member of this family, whether absent or present, [especially . . . . .], that being one in CHRIST JESUS, having the same mind, and the same Spirit, we may not fail to partake of the glory, which shall be revealed in the day of His appearing, and to enter into His kingdom. Be Thou mercifully present with us this night; grant unto us refreshing sleep, and bring us before Thee in the morning with praise and thanksgiving.

Look in Thy mercy upon all dwelling within this parish and neighbourhood, and prepare Thy people for the due celebration of Thy Holy Sabbath, that they, keeping it as the LORD'S day, may cease from their own works and rest in Thee. May they enter into Thy Courts with praise, and magnify Thy name with thanksgiving; may they seek Thy grace and blessing in Thine ordinances, and draw water with joy out of the wells of salvation.

We pray Thee, Heavenly FATHER, for all on whom Thy Holy Name is called, even all Thy baptized people, that they may receive the dew of Thy blessing and the outpouring of Thy Holy Spirit. Have regard to Thine Holy Habitation which lieth desolate; bring in the fulness of the Gentiles; ac-

complish the number of Thine Elect; restore to fulness of grace and blessing Thine ordinances for the building up of Thy Church; and unite and carry onward to perfection all Thy saints, that Thy kingdom may come, and Thy glory be revealed in the sight of all nations.

These our prayers and supplications, we make, in full assurance of being heard of Thee; for Thou art a merciful GOD, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in wrath thinkest upon mercy. Spare Thy people, good LORD, spare us, and let us not come short of Thy glory. Hear us, O LORD, for Thy mercy is great, and according to Thy lovingkindness look upon us, through the merits and mediation of Thy beloved SON our SAVIOUR JESUS CHRIST.

℟. Amen.

The Lord's Prayer.

OUR FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from

evil: For Thine is the kingdom, the power, and the glory, for ever and ever.

℟. Amen.

The Benediction.

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, rest upon you, and upon this whole family and household, this night and for evermore.

℟. Amen.

PRAYERS

FOR

HOLY DAYS AND SEASONS.

[*These Prayers should be used at family worship, on the Holy Days and Seasons for which they are intended.*]

The Season of Advent.

O LORD GOD ALMIGHTY, Who hast given us to rejoice in Thy salvation, which by JESUS CHRIST hath appeared unto all men; and to look for that blessed Hope of His second glorious appearing; we beseech Thee, grant us grace, that having this hope in us, we may purify ourselves even as He is pure, and wait with vigilance for the Advent of Thy SON, our LORD; that when He shall arise from Thy right hand, to visit the earth in righteousness, and Thy people with salvation, He may find us not sleeping

in sin, but diligent in Thy service, and rejoicing in Thy praises; that so, we may enter in with Him, unto the marriage of the Lamb; through His merits, Who liveth and reigneth with Thee, and the HOLY GHOST, ever One GOD, world without end.

℟. Amen.

Christmas Day.

Almighty and Everlasting GOD, Who hast given unto us to consecrate this day to the memory of the Incarnation of Thy Word, and of His Birth of the blessed Virgin Mary; Grant unto us, and unto all Thy people, such fellowship in that which we celebrate, that we who have been redeemed by Thy grace, and received among the number of Thy children, may abide undoubtingly in Thine adoption; through the same our LORD JESUS CHRIST.

℟. Amen.

Another.

Heavenly FATHER, grant, we beseech Thee, unto us Thy children, such steadfast confidence of faith, that we, confessing Thy only-begotten SON, Who dwelt with Thee in Thy glory from all eternity, and was born in time, as on this day, of the blessed Virgin in the truth of our flesh, may be freed from

all adversities in this life present, and may be received to abiding joys in the life to come; through the same, Thy SON JESUS CHRIST our LORD; Who liveth and reigneth with Thee and the HOLY GHOST, One GOD, world without end.

℟. Amen.

The Circumcision of Christ.

Almighty GOD, who madest Thy blessed SON to be circumcised, and obedient unto the law for man; grant unto us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same, Thy SON JESUS CHRIST, our LORD.

℟. Amen.

The Presentation of our Lord.

Almighty and Everlasting GOD, we humbly beseech Thee of Thy goodness, that as Thine only begotten SON was, as on this day, presented in the Temple in substance of our flesh, so we, together with Thy whole Church, may be presented unto Thee in Thy heavenly Temple, and be made acceptable through His righteousness. And as Thou didst reward Thy holy servants, Simeon and Anna,

waiting for the consolation of Israel, with the vision of Thy CHRIST; so do Thou speedily answer the earnest desire of Thy servants, who now wait for the adoption, even the redemption of the body; and grant unto us, that having this hope, and being purified even as He is pure, we may see Him as He is, when He appeareth, and be made like unto Him in His glorious kingdom; Who liveth and reigneth with Thee, in the unity of the HOLY GHOST, One GOD, world without end.

℟. Amen.

Good Friday.

Almighty and Everlasting GOD, Who, of Thy tender love towards mankind, hast sent Thy SON, our SAVIOUR JESUS CHRIST, to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great humility; Mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection, through the same JESUS CHRIST our LORD.

℟. Amen.

O LORD JESU CHRIST, Who in fulfilling the will of Thy FATHER, didst, as on this day, offer up

Thyself a Sacrifice for us, bearing our sins in Thine own body on the Cross; and without spot of sin hast purged us from all sin: Grant unto us such a measure of Thy grace, that we being crucified with Thee, and being dead unto sin and the world, may live unto GOD; and finally be made partakers of Thy resurrection, Who livest and reignest with the FATHER and the HOLY GHOST, One GOD, world without end.

℟. Amen.

Almighty GOD, Who in the institution of the Paschal Feast, didst command unto Thy people of old, to eat the same with bitter herbs; vouchsafe unto us, that in commemorating His Sacrifice, Who is the true Paschal Lamb, we may have such contrition of heart, and such sympathy with His sorrows, that our souls may through Thy grace be purified, and strengthened to go forward in Thy fear, and in holiness of life, to the glory of Thy name, through the same, JESUS CHRIST our LORD.

℟. Amen.

O Almighty and most Merciful FATHER, Who hast loved Thine Elect with an everlasting love, and purchased unto Thyself an Universal Church, with the

most precious blood of Thy dear SON; Favourably regard us, we beseech Thee, as a family and household of Thy people; confirm us evermore with Thy heavenly grace; grant that we, with all Thy saints, abiding steadfast in the faith, may abound in hope, and be of one heart, and of one mind, filled with joy, and the HOLY GHOST, through JESUS CHRIST our LORD.

℟. Amen.

Easter Day.

O LORD JESU CHRIST, Who as on this day wast raised from the dead, by the glory of the FATHER; fill us, we beseech Thee, with the joy of Thy resurrection: that feeding by faith upon Thee, who art the Resurrection and the Life, we may be transformed into Thine own image in righteousness and true holiness; so that when Thou shalt appear, we may also appear with Thee in glory; Who livest and reignest with the FATHER and the HOLY GHOST, One GOD, world without end.

℟. Amen.

Almighty GOD, Who from the tomb of our LORD JESUS CHRIST hast caused the light of eternal Life to shine forth upon the world; we beseech Thee,

that in celebrating this holy season, our souls may be inflamed with heavenly desires, and Thy love be so shed abroad in our hearts by the HOLY GHOST, that seeking those things which are above, where CHRIST sitteth at Thy right hand; and abiding in purity of heart and mind, we may at length attain unto Thine everlasting kingdom; there to dwell in the glorious light of Thy presence, for ever; through the same, JESUS CHRIST our LORD.

℟. Amen.

Ascension Day.

Grant, we beseech Thee, heavenly FATHER, that we may duly celebrate the glorious Ascension of Thy SON JESUS CHRIST; who was, as on this day, received up into glory, and made Head over all things unto His Church; May we in heart and mind ascend thither where He is, and with Him continually dwell; may we be so filled with His Spirit that we may ever be conscious of His abiding presence with us, according to His most gracious promise; and being devoted to His service, and looking for His second glorious appearing, may we behold His face in righteousness; through the same, Thy SON JESUS CHRIST.

℟. Amen.

Pentecost.

Almighty God, Who, as at this time, didst enlighten and sanctify Thy faithful people by sending them the Holy Ghost the Comforter; grant unto us, we beseech Thee, to be enriched with His manifold gifts, and patiently to endure through the darkness of this world, that we may be found with oil in our vessels, and with our lamps burning, when He cometh in His kingdom; Who liveth and abideth with Thee, in the unity of the Holy Ghost, one God, world without end.

℟. Amen.

Another.

God, who as at this time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end.

℟. Amen.

All Saints.

O Almighty God, Who hast knit together Thine

elect in one communion and fellowship, in the mystical Body of Thy Son Christ our Lord; grant that we, with all Thy saints, both living and departed, may increase with the increase of God; that in the day of the manifestation of Thy glory, when the Lord our God shall come and all His saints with Him, we may be found very members of Thy Christ; and be used of Thee, as the channel by which Thou wilt fill all things, and accomplish all Thy counsel. Hasten, O Lord, the perfecting of Thy Church. Fulfil Thy promises to Thine ancient people Israel; restore unto them the land of their inheritance; and do Thou give reward unto Thy servants the prophets, and to the saints, and to them that fear Thy Name, both small and great, through Jesus Christ our Lord.

℟. Amen.

S. Michael and All Angels.

O Everlasting God, Who hast ordained, and constituted the services of angels and men in a wonderful order; mercifully grant, that as Thy holy angels alway do Thee service in heaven; so by Thy appointment they may succour and defend us on earth, through Jesus Christ our Lord.

℟. Amen.

OCCASIONAL PRAYERS.

[*The Prayers for the Holy Communion may be used at Family Worship when any of the family partake of it; and also the other Prayers may be used in like manner, on the occasions for which they are intended.*]

Communion.

O Lord Jesu Christ, Who in Thy last supper with Thy disciples didst ordain in the blessed Sacrament a perpetual memorial of Thy passion until Thy coming again; grant unto us, we beseech Thee, such discernment of Thy holy mysteries, that we may continually receive the full fruition of Thy redeeming love; Who livest and reignest with the Father and the Holy Ghost, one God, world without end.

℟. Amen.

In Sickness.

O Almighty God, to Whom alone belong the

issues of life and death; look down from heaven, we beseech Thee, according to the multitude of Thy tender mercies upon Thy servant [——] whom Thou hast afflicted with grievous sickness. O Thou that art the eternal health of those who trust in Thee, have compassion upon *his* infirmities; absolve *him* from all *his* sins; comfort *him* with the consolations of Thy Holy Spirit, and restore *him* to soundness of bodily health, that *he* may give thanks unto Thy holy name, and praise Thee with joyful lips, through JESUS CHRIST our LORD.

℟. Amen.

Another.

O GOD, Who art our refuge and strength, a very present help in time of trouble; extend, we beseech Thee, Thine accustomed goodness to Thy servant [——] now visited with sickness; rebuke the disease under which *he* labours, and raise *him* up from *his* bed of affliction; sanctify Thy fatherly correction to *his* soul's health; let a sense of *his* weakness add strength to *his* faith, and seriousness to *his* repentance, that *he* may lead the rest of *his* life in Thy fear, and to Thy glory, through our LORD JESUS CHRIST.

℟. Amen.

In Affliction.

O FATHER of Mercies, and GOD of all consolation, our only help in time of need; we fly unto Thee for succour in behalf of Thy servant suffering under affliction; look graciously upon *him*; sustain *him* under *his* trials, give *him* comfort, and sure confidence in Thee; sanctify unto *him* Thy fatherly correction, and mercifully deliver *him* out of all *his* troubles, to the glory of Thy name, through JESUS CHRIST our LORD.

℟. Amen.

Thanksgiving.

Gracious GOD, Who hast of Thy great goodness heard our prayer in behalf of Thy servant [——] in *his* [sickness,] affliction; we humbly beseech Thee to accept of this our unfeigned praise and thanksgiving which we now offer unto Thy Divine Majesty, for Thy favour and goodness towards *him* under *his* late trial, and for restoring *him* to health; [delivering *him* from *his* distress;] may *he* ever have Thy loving kindness in remembrance, that *he* may pay unto Thee the vows which *he* made in *his* trouble, and give thanks unto Thy holy name for ever, through JESUS CHRIST our LORD.

℟. Amen.

Before a Journey.

Merciful GOD and FATHER, Whose power and love are infinite; we commend to Thy gracious Providence, Thy servant [——], now setting forth on *his* journey; do Thou have *him* in Thine own most holy keeping; dispose *his* way, prosper *his* endeavours, and expedite *his* purpose; that being preserved from all evil both ghostly and bodily, and enriched with the abundance of Thy grace, and blessing, *he* may evermore give thanks unto Thee, and show forth Thy praise, through JESUS CHRIST our LORD.

℟. Amen.

After a Journey.

O Almighty GOD and most merciful FATHER, Who art nigh unto us for all that we call upon Thee; we bless and magnify Thy holy name for the safe and prosperous journey of Thy servant [——], may *he* ever have Thy great goodness in remembrance, and show forth Thy praise by living always to Thine honour and glory, through JESUS CHRIST our LORD.

℟. Amen.

Marriage.

O Most Holy LORD GOD, Who hast consecrated

the state of matrimony to such an excellent mystery, signifying thereby the spiritual marriage and unity of CHRIST and His Church; look mercifully upon Thy servants [M. and N.] whom Thou hast united in the holy ordinance of wedlock; that abiding steadfastly in Thy grace, and being help-meets to each other in the way of life, they may be accounted worthy to partake of the marriage supper of the Lamb, in His glorious kingdom, there to reign with Him, world without end, through the same, Thy SON, JESUS CHRIST our LORD.

℟. Amen.

[**For Women who Travail with Child.*

O LORD JESU CHRIST, Who, when Thou tookest upon Thee to deliver man, didst not abhor the Virgin's womb, but wast Thyself made of a woman, and becamest very man, even as Thou art very GOD; we beseech Thee to look in Thy tender pity and love, upon this Thine handmaid; protect and

* These two prayers, though introduced here, are not suitable for family worship, but may be used by the husband and wife in private, or by the wife alone, by a slight variation, as for example; "Look in Thy tender pity and love upon *me* Thine handmaid; protect and strengthen *me*, &c., that I may," &c.

strengthen her against all the dangers incident to child-bearing; and sustain her by Thy continual help, that so, at the fulness of her time, she may safely be delivered of her child, to her joy and comfort, and to the glory of Thy holy name; Who with the FATHER and the HOLY GHOST, livest and reignest ever one GOD, world without end.

℟. Amen.

Another.

Almighty GOD, FATHER of all mercy and comfort, Who hast taught us in Thy Holy Word that children are an heritage and gift that cometh of the LORD; graciously behold this Thine handmaid to whom Thou hast given strength to conceive in her womb, that through Thy most mighty protection, she may be preserved from all perils and dangers during her labour and travail; and at the fulness of her time, may give birth to her child, to the joy and comfort of her own heart, and to the glory of Thy holy name, through JESUS CHRIST our LORD.

℟. Amen.]

After Child-birth.

Almighty GOD, heavenly FATHER; we lift up our

hearts unto Thee to give Thee thanks, and to bless Thy holy name, in behalf of Thine handmaid, whom Thou hast mercifully sustained and preserved in the pains and perils of child-birth; continue unto her, we beseech Thee, Thy mercies; heal her infirmities; restore her health; and bring her, in Thy good time, to Thine Holy Altar, that she may pay Thee her vows, and receive the cup of salvation. Preserve the life of her infant; may *he* be brought unto Thee in Thine House, and receive remission of sins by spiritual regeneration, that so being born again of water and of the HOLY GHOST, *he* may be brought up in the nurture and admonition of the LORD, to the praise and glory of Thy name, through JESUS CHRIST our SAVIOUR.

℟. Amen.

Holy Baptism.

We thank Thee, Heavenly FATHER, that the infant born into this family and household of Thy people, hath this day been devoted unto Thee in Holy Baptism, and that Thou hast been pleased, according to the riches of Thy grace, to receive *him* for Thine own child by adoption, and to engraft *him* into Thy Holy Church; and we humbly beseech Thee to grant that *he* may be brought up in Thy

fear, and in the faith and love of Thy holy name, that so, in due time *he* may receive of Thee the seal and confirmation of the HOLY GHOST, by the laying on of hands, and be an acceptable communicant at the Table of our LORD, for His name's sake.

℟. Amen.

Confirmation.

We give thanks unto Thee, heavenly FATHER, that as Thou didst graciously receive Thy servant [———] in *his* infancy into the arms of Thy mercy, and didst give unto *him* remission of *his* sins by spiritual regeneration, and adopt *him* into Thy family, so it hath now pleased Thee to confer upon *him* the seal and confirmation of Thy HOLY SPIRIT, by the laying on of hands. We beseech Thee to continue to look upon *him* according to Thine infinite mercies; let Thy Fatherly hand ever be over *him;* let Thy HOLY SPIRIT ever be with *him;* and so lead *him* in the knowledge and obedience of Thy Word, that in the end *he* may obtain a full entrance into Thine everlasting kingdom, through JESUS CHRIST our LORD.

℟. Amen.

First Communion.

O Almighty GOD, Who hast of Thine infinite

love, given Thy SON JESUS CHRIST not only to die for us, but also to be our spiritual food and sustenance; grant unto Thy servant [———] who desires to come to the Table of the LORD, such lively faith in Thy mercy, and such discernment of the body of CHRIST, that *he* may eat His flesh and drink His blood, and receive the forgiveness of all *his* sins and all other benefits of His cross and passion, through the same, Thy SON, JESUS CHRIST.

℟. Amen.

After First Communion.

Grant, we beseech Thee, heavenly FATHER, that as Thou hast graciously permitted Thy servant [———] this day to partake of the Communion of the Body and Blood of Thy dear SON, so *he* may evermore continue in that holy fellowship; that feeding upon that most heavenly and spiritual food, *he* may be made like unto Him, in righteousness and true holiness, and finally attain unto the resurrection of eternal life, through the same, Thy SON, JESUS CHRIST.

℟. Amen.

Bereavement.

O LORD our GOD, Who alone canst sustain Thy servants in the furnace of affliction and trial; look

in Thy mercy and compassion upon us, who are suffering under the grievous trial of bereavement; comfort our wounded spirits; give us grace to endure patiently all that Thou willest us to suffer in this mortal life; let Thy fatherly correction produce in us the peaceable fruits of righteousness; may the separation of earthly ties bind us more firmly unto Thee, and make us to know more fully the blessed Communion of the saints, that we may mourn not as those without hope, but desire more earnestly the coming of our LORD, when the dead in CHRIST shall be raised, and we with them be glorified together, through the same, Thy SON, JESUS CHRIST our LORD.

℟. Amen.

Burial.

O LORD our GOD, merciful and compassionate! Thou knowest the affliction wherewith we are at this time afflicted; Thou knowest the anguish of our hearts under the heavy trial that is come upon us; leave us not, we beseech Thee, destitute of Thy comfort, nor of grace to endure patiently Thy fatherly correction; let Thy presence be with us; let Thy rod and Thy staff help us; may our hearts be turned from ourselves and the world unto Thee; so fill our minds with heavenly and eternal things, that

these afflictions, though grievous, may be light; though long, may be but a moment; and work out for us a far more exceeding and eternal weight of glory. Give us to remember the blessedness of those who die in the LORD; may we follow their faith and patience, and hasten the day of eternal redemption; when Thou wilt swallow up death in victory, and we with Thy risen saints shall be clothed with immortality; when our vile bodies shall be changed, and fashioned like unto CHRIST'S own most glorious body; and we, together with Thy whole Church, shall stand with the LAMB on Mount Zion, in the glory of His resurrection; through the same, Thy SON, JESUS CHRIST our LORD.

℟. Amen.

National Visitation.

O GOD our FATHER, righteous yet compassionate! Who hast arisen to punish the inhabitants of the earth for their iniquity; the day of visitation hath overtaken us, and we meekly receive at Thine hands Thy judgments, acknowledging that we have been foremost in Thy blessings; and have therefore justly deserved Thy righteous chastisements. But now, Father of mercies, avert from us Thy just displeasure; [stay the famine and the pestilence; let the sword return to its scabbard, and give us peace and

quietness in our land] ; restore to health those who are afflicted and suffering under these calamities ; and grant unto us the grace of true repentance, that we may turn from our evil ways and live. Bless the fruits of the earth ; multiply our seed sown, and increase the fruits of our righteousness, that we may praise Thee with joyful lips, through JESUS CHRIST our LORD.

℟. Amen.

Deliverance from National Visitation.

O LORD our GOD, who hast wounded us for our sins, and consumed us for our iniquities, we adore Thy holy Name that Thou has not suffered Thy whole displeasure to arise, but hast turned to us according to the multitude of Thy tender mercies ; Thou hast graciously heard our prayers and supplications, which we made unto Thee when Thy chastening was upon us, and hast redeemed us from the power of the grave ; therefore, we dedicate, and offer unto Thee, our souls and bodies which Thou hast delivered, to be a living sacrifice unto Thee ; evermore praising Thee, and magnifying Thy great goodness in the midst of Thy Church, through JESUS CHRIST our LORD.

℟. Amen.

HYMNS

FOR

HOLY DAYS AND SEASONS.

[*These Hymns and Spiritual Songs are intended for edification and comfort, and may be used with the Psalms in the family worship on the Holy Days and Seasons for which they are intended.*]

Advent.

Go forth, ye heirs of glory,
  Your glad Hosannahs raise;
Ye victor hosts, adore ye,
  With welcome songs of praise.

Arise, ye meek and lowly,
  Your lowliness is blest;
He comes, whose name is holy,
  To give the weary rest.

Be glad, ye broken-hearted,
  Ye mourners, dry your tears;
Your hope is not departed,
  The morning star appears.

Then doff your robes of sadness,
And hail the advent morn,
As when a voice of gladness,
Proclaimed a SAVIOUR born.

Break forth with joy, ye mountains,
Ye little hills, rejoice,
Ye fields and crystal fountains,
Ye floods, lift up your voice.

He comes, the King immortal,
To break the bands of sin;
Lift up th' eternal portal,
That He may enter in.

His praise let every nation
And every tongue confess;
The GOD of our salvation,
The LORD our righteousness.

Christmas Day.

Approach, all ye faithful, joyful, and triumphant,
O come ye, O come ye, to Bethlehem:
The New-born there is King and LORD of angels:
O come with adoration, O come with adoration,
O come with adoration, and worship the LORD.

True GOD of GOD, true Light of Light;
Born of a virgin, very man;
Yea, very GOD, begotten, and not made.
O come with adoration, O come with adoration,
O come with adoration, and worship the LORD.

Sing Hallelujah! glorious choir of angels;
Ye courts of Heaven, be filled with song.
Glory to GOD, all glory in the highest,
O come with adoration, O come with adoration,
O come with adoration, and worship the LORD.

To Thee who on this joyous day wast born,
To Thee be glory, JESU, LORD,
Word of th' Eternal FATHER, Word Incarnate.
O come with adoration, O come with adoration,
O come with adoration, and worship the LORD.

Good Friday.

Sacred head! that hallowed brow,
Once with heavenly glory crowned,
In unholy mockery now
With the thorny circlet bound.

Once that face was passing "fair,
The altogether lovely one,"
Each perfection beaming there,
Pure and radiant as the sun.

Wherefore is that beauty marred?
Wherefore is that glory veiled?
Thus with wounds dishonouring, scarred;
Thus with death's deep anguish veiled.

Thou hast suffered this for me,
Thou hast paid redemption's cost,
Thou hast set the captive free,
Else in hopeless ruin lost.

SAVIOUR, let Thy beam of grace,
On Thy suppliant's head descend,
Let me, in Thy loving face,
See with joy the sinner's friend.

Easter Day.

The gloom is past—the night is sped;
For CHRIST is risen from the dead;
And death has yielded up its prey,
On this our glorious Easter Day.

The Mighty One, who came to save,
Hath burst the trammels of the grave;
And victor in the mortal strife,
He giveth us eternal life.

All shall not sleep—our risen King,
Has spoiled the tyrant of his sting:
And when He cometh in the air,
It is our hope to meet Him there.

The day is near—a day more bright
Than ever dawned on mortal sight,
Shall burst upon the gladdened earth,
To usher in her second birth.

And when that glorious morn shall break,
The saints departed shall awake,
And rising from the dust, shall raise
Their resurrection song of praise.

Thanks be to Thee, O GOD most high,
Who givest us the victory;
And Thee, LORD JESU, we adore,
Who died, and livest evermore.

Ascension.

Glory to Thee, our risen LORD,
Our lips, Thy triumphs shall record:
And with th' angelic chorus, raise
Our grateful anthems, to Thy praise.

Thou hast ascended up on high,
Hast captive led captivity,
And sent Thy blessing from above,
Thy fourfold messengers of love.

Where is the living witness gone?
The light that in Thy temple shone?
And where the heavenly gifts, which then,
Thou gavest to rebellious men?

SAVIOUR! we need Thy succour now,
As humble supplicants, we bow;
Again, our hearts within us burn,
Again we cry, "O LORD, return."

Though darkness yet our vision shroud,
We fix our eyes beyond the cloud.
For the REDEEMER'S feet shall stand,
Once more upon the holy land.

Our Lord shall come, midst clouds of light,
As when He rose from mortal sight;
Whilst heaven's eternal vault shall ring,
With praise to our ascended King.

Whitsuntide.

Come, Holy Ghost, Creator, come,
And visit all the souls of Thine:
Thou hast inspir'd our hearts with life,
Inspire them now with life divine.

Thou art the Comforter, the gift
Of God most high; the fire of love,
The everlasting spring of joy,
And holy unction from above.

Thy gifts are manifold: Thou writ'st
God's law in every faithful heart;
The promise of the Father, Thou
Dost heavenly eloquence impart.

Enlighten our dark souls, till they
Thy love, Thy heavenly love, embrace;
And (since we are by nature frail)
Assist us by Thy saving grace.

Drive far from us the mortal foe,
And grant us to have peace within;
That, with Thy light and guidance blest,
We may escape the snares of sin.

Teach us the FATHER to confess,
And SON, who from the grave revived,
And, with the FATHER and the SON,
Thee, HOLY GHOST, from both derived.

With Thee, O FATHER, therefore may
The SON, who was from death restored,
And sacred Comforter, one GOD,
To endless ages be adored.

All Saints.

FATHER, Thy holy Name be blest,
For all Thy saints that are at rest—
The dead in CHRIST—we may not weep,
Our brethren are not dead, but sleep.

Their faith and patience we record,
And kneeling at Thine altar, LORD,
To raise our Eucharistic prayer,
A host unseen is with us there.

In one communion, we adore,
With worthies who have gone before,
With saints, whose earthly course is run,
With soldiers, who have fought and won,

Prophets and kings and men of might,
The warriors of the Christian fight,
The noble martyr host, who stood
Resisting fearless unto blood.

We call to memory ancient days,
That witness our REDEEMER'S praise;
And though our love be cold and faint,
We glory, in the name of saint;

For there is One in whom we claim,
A title to that holy name;
And members of our risen LORD,
We shall attain the saints' reward.

HYMNS

FOR

SPECIAL OCCASIONS.

Holy Baptism.

SUFFER the little ones to come
To Me, their SAVIOUR said,
And thither to their FATHER'S home,
Our little ones are led.

There is that living stream of love,
Whose crystal waters flow,
Refreshing from their source above,
CHRIST'S heritage below.

And buried in that sacred flood,
With Him who died to save;
They rise with Him to yield to GOD,
The new-born life He gave.

There, LORD—upon their infant brow
Was traced that holy sign;
A witness of their stedfast vow,
To be for ever Thine.

FATHER, we dedicate to Thee,
The children of Thy grace,
And ever may their portion be,
Within Thy holy place.

Confirmation.

FATHER, Thou sendest from above,
Upon Thy chosen race,
The blessed Spirit of Thy love,
The fulness of Thy grace.

The stream of life, that on our brow,
In infancy was shed,
In richer showers of blessing now,
Is poured upon our head.

Upon each manly forehead now,
Our FATHER'S seal is set,
An ornament more glorious far,
Than regal coronet.

Soldiers of CHRIST, our Captain's voice
Has called us to the fight,
To ratify our infant vows
And battle in His might.

Though hard the conflict, let us stand,
And let our hands be strong,
Soon our victorious hosts shall raise
Their Hallelujah song.

And He who calls us to the fight,
  Our gallant deeds shall own,
And shall confess us by our name
  Before His FATHER'S throne.

Holy Communion.

Incarnate SAVIOUR, Thou art near,
To all who "serve Thee without fear,"
And though unseen we yet may feel
Thy presence o'er us, when we kneel.

LORD, hear us from Thy holy place,
For we are Thine, a chosen race,
And in Thy name we offer there
The incense of continual prayer.

There are the symbols of Thy love,
The witness of Thyself above,
Who ever at Thy FATHER'S throne
Art interceding for Thine own.

And closer yet Thou bidst us come,
Thy "priests" in that eternal home,
Upon the sacrifice to feed,
Thyself supplying all our need.

United in the HOLY GHOST,
With all Thy consecrated host,
One body and one bread in Thee,
Our hope is yet Thy "kings" to be;

Then in Thy kingdom ever Thine,
To eat the bread and drink the wine,
And *ever* in Thy presence raise,
Our Eucharist of endless praise.

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